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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XVIII — HUNTINGTON, INDIANA, AUGUST 4, 1929 — Number 17

TO TRAIN BOTH HEART AND MIND IS TRUE EDUCATION

Pertinent Reflections on the Rights and Duties of State

By Archbishop McNicholas

"NO sane man will condemn the State for making every possible effort to promote education; but it must be realized that education in itself does not assure good citizenship. Let us say very frankly and honestly that it is more important to have good citizens than to have educated citizens. With education as a natural religion among us, the parents of today are saying: 'Let the State take care of the education of our children.' And the State is saying: 'Let parents see to it that their children are good.' What is the inevitable consequence of this shifting of responsibility? The parents, who are really responsible, are not interested in education; and the State, which above all things must desire the formation of good citizens, is not interested in goodness. The children do not receive from their parents, and the State cannot give them, that moral and religious training without which we shall not have good citizens. I venture to think that the strongest indictment that can be brought against our educational system today is that it practically prevents the development of the moral character of our children, as well as their spiritual formation, and sends them out into the world with some intellectual training, but lacking that fine moral fiber which above everything else is essential to good citizenship.

Extravagant Expenditure for Fads

"There is a further complaint that the State is imposing excessive taxation for schools. No one can reasonably complain of any taxation that is necessary to secure a high standard of education. But we can reasonably demand an inquiry as to whether or not money is being spent needlessly on fads, and also whether the schools are not attempting to make it too easy for the children. One seems old-fashioned who insists that hard work is the only path that leads to real scholarship.

"Education should be offered to all who are capable of absorbing it. Some, however, become lazy and worthless members of society because four, six or eight years spent in school, not for the purpose of studying, but of having a 'good time,' have unfitted them to be trades-people or members of the laboring classes."

Genuine Patriotism Taught in Our Catholic Schools

By the Most Rev. Michael J. Curley, Archbishop of Baltimore

"HOW few there are who regard love of country as an act of religion, as intimately connected with and flowing from love of God! This, however, is what real patriotism is; this is the Catholic teaching concerning it. After God comes country. God is the author of society. As I am bound to love my God, so am I obliged to love my country. Just as I have an obligation to serve my Creator, so, too, have I an obligation to serve my country. God and country! They are not to be separated. When I am taught from my earliest youth to know and serve God, when I am brought up to see God's hand in society and recognize God's authority in civil government, I am at the same time trained in a patriotism that is a real, deep, religious conviction, and that will never set limits to sacrifice to be made in the service of my country. Patriotism thus inculcated is deep-seated, becomes a very habit of the soul. This is precisely the patriotism that is taught in the parochial school, this the patriotism taught by Catholicism for twenty centuries, this the patriotism of Catholics, in America, which has given ample proof of its existence since the earliest infancy of the Republic. It stands written in blood on the pages of American history, and can no more be wiped from the Republic's records than can the sun be snatched from the heavens.

"Where religion permeates education this patriotism is imparted. Hence no children in America shall ever surpass in love of country the little ones whose souls will be formed in the Catholic schools.

"The Catholic population is small, in spite of the fact that a stranger in the States today might be justified in concluding that Catholics form seventy-five per cent of the total population if he were to judge the organized bitter opposition and vilification that are carried on against it.

"With eyes blinded to the educational work of the Church, her enemies have heralded abroad that she has been and is the enemy of education. Must I waste time in the refutation of such a statement? It ought not to be necessary. From her earliest days in every land where she was free and untrammeled she dotted the hillsides and valleys with schools as well as with churches. There is no means of appealing to minds warped by bigotry and prejudice; such minds are impervious to truth. Those who run may read of the thousands of stately universities, secondary and common schools erected by the Church, schools in which at all times as today the very highest standards of education were kept up. But confine your vision to America. Look around you. Count our schools, our outlay, our double tax; reckon the sacrifices made, and tell me whether or not the Church is not interested in and the very best friend of education.

"Today a propaganda of deception is being carried on, and is focusing all its engines of attack against the Catholic school. The parochial school, they assert, stands as a monument to Catholic enmity, and antagonism towards the public school. The parochial school is un-American, they cry. If religion and morality are un-American and destructive of free institutions, then indeed the parochial school is un-American. But George Washington thought differently, and very probably would be condemned today as un-American by self-styled patriots."

President Hoover Endorses Catholic Principle





He says:

"IT is not enough to have trained minds, or even to have implanted national ideals. Education must stimulate ambition and must train character. The purposes of life are higher than even this, and it is in these higher purposes that our universities must set the standards and must give leadership to the people of their states. I feel strongly the need of those compensating factors among the nation's assets which our universities can furnish."

And ex-President Coolidge:

"ALL our science and art will never produce a worthy and lasting civilization unless we are able to see in them the outward manifestation of a spiritual reality.

"Unless our halls of learning are real temples which are to be approached by our youth in an attitude of reverence, consecrated by worship of the truth, they will all end in a delusion. The information that is acquired in them will simply provide a greater capacity for evil. Our institutions of learning must be dedicated to a higher purpose. The life of our Nation must rise to a higher realm.

"There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and power. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts. Their graduates will go out into life poorly equipped to meet the problems of existence, to fall an easy prey to dissatisfaction and despair. Many of our older universities were founded by pious hands at great sacrifice for the express purpose of training men for the ministry to carry light to the people on the problems of life. Unless our college graduates are inspired with these ideals, our colleges have failed in their most important function and our people will be lacking in true culture."

Noted Jurist Outlines the Need of Catholic Education

Address by the Hon. Victor J. Dowling, LL. D., K. S. G., Presiding Justice, New York Supreme Court.

NEVER was the need for Catholic education in this country as great as it is at the present time. The spirit of individual interpretation, of personal and not dogmatic formulae, of sceptical disregard of past values and of cynical contempt for authority, has driven millions of our separated brethren further and further away from religion in its old acceptation, till they have drifted so far that they suddenly awake to the fact that all their ancient landmarks have disappeared from view and they seem happy in their placid abandonment of the faith of their fathers, and seek no return to it, nor to any belief of any kind. The notion that religion can be a vital force either in the individual or the community, if it is a mere social amenity and not a compelling rule of life, would seem to be too absurd to require answer, and yet it is prevalent today. Those who really believe are treated with a tolerant smile or an open sneer. And year by year more millions are drifting into open infidelity. What wonder then that contempt for law and authority, human or divine, is so prevalent in America today. If people will not obey God-made laws, who can expect them to obey man-made laws? A criminal recently brought into one of our Courts for sentence for commercial dishonesty said that he never regarded morality as having any place in business. Certainly every opening up of a new vista on modern business methods convinces us that this belief is not held only by a few. But how can the followers be expected to hold fast to the truth when their leaders cannot agree on what is true and are as widely divergent about the very essentials of Christianity as a recent pool of the students at non-Catholic seminaries demonstrated them to be?

The Catholic Church, knowing that it has the sacred deposit of truth from Christ himself, has never faltered in its determination to see that it is passed on entire and undefiled to each succeeding generation. Hence, her fearless defense of the right of the heads of the family to control the education of their children. Hence, the tremendous burden she has taken upon herself in this country of maintaining from the offerings of the faithful 7,063 free schools, with 1,855,982 pupils. Hence, her refusal to ever surrender her struggle to provide that the children of Catholic parents shall have every opportunity to adequately prepare themselves for the struggle of life, not merely by providing secular learning but religious training as well. At least, she will see to it that her children have the opportunity to hear the truth, and if they reject it, she will mourn over it but the fault is not hers. In the midst of the general rejoicing in Italy over the execution of the Lateran Treaty and after the Chamber of Deputies had ratified it, but before the Senate had acted, the Holy Father did not hesitate to reassert in ringing terms the doctrine of the Church that education is the function of the family and that the right of the family came before that of the State or of the community. And from what other source could such a declaration better come than from that Church which has consistently upheld the sanctity of the family and has made the Catholic home the fortress of the purity of woman, the honor of man, and the protection of children, by its opposition to divorce?

The Catholic Church has always been the true source and inspiration of education. Not only did she preserve what remains of classical literature, not only did she ensure an educated class by the care she bestowed on the training of her priesthood, but for the many centuries that war, pestilence and poverty devastated Europe and decimated the ranks of the poor, when

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More Atheism In Girls' Colleges Than In Men's

Survey Shows Conditions Alarming, Episcopalians Are Told

The Register (Denver) June 17, 1928.

AMERICAN girls' colleges are more irreligious than men's and in both there is an "alarming" spread of anti-Christian teaching and beliefs among faculties and students, the Rev. C. Leslie Glenn, secretary for College Work of the Department of Education of the Protestant Episcopal Church, declared in a report made to the national council of that denomination a few days ago.

Mr. Glenn gave illustrations in his particular indictment of women's colleges.

"The tone in them is more agnostic and more critical of religious institutions than it is in the men's colleges," he said.

"Whatever may have been the religious impulses that led to the founding of the great Eastern colleges, they have long ceased to play the part in the policy of the colleges. Faculties for the most part are apt to be anti-Christian in the fields of psychology, sociology and philosophy. There is even at times a mild persecution, as, for example, that of a professor who threatened with failure in his course any girl who 'cut' his class to go to a Good Friday three-hour service.

"Religious conditions in the American colleges are more alarming than most people suspect. Visitors to our colleges see them at commencement time, when an inspiring religious service, or at least an invocation and a blessing, are part of the proper order of events. Bishops and prominent clergymen can always get a hearing and awaken student interest. Parents whose sons and daughters return for the brief holidays do not find any particular difficulty in taking them to church on Sunday morning. College religion is sometimes judged by these occasions, and its more normal aspect is never studied.

"Rumors do occasionally reach the outside world of a complete absence of church attendance, except where it is compulsory, of a general lack of interest in the missionary enterprise, except in the less sophisticated colleges, and of an amazing idealism that scorns almost all forms of organized religion. In general, however, people are not alive to the seriousness of the problem.

"There is in many cases a conventional Christianity which never touches students' morals at such points as cheating in examinations, fraternity politics and dirty athletics; as contrasted with intense moral earnestness that rather looks down on religion as being sentimental.

"A group of outstanding students writing a Christian creed for students left out all reference to the Church because they felt, as one of them put it, 'that there was more of Christ's spirit in the labor movement than in the Church.'

"The president of one of the Church colleges says that the Episcopal Church is being supported today by men whose sons and daughters do not care a snap about it.

"The tragedy of the situation lies in the fact that there are not enough church workers active among the students on the campuses."

Mr. Glenn did not in his accusations specify any college or any professor by name.

SOME PROMINENT AMERICANS WHO ATTENDED PRIVATE AND CHURCH SCHOOLS



GEORGE WASHINGTON

"He wrote, . . . assuring all [denominations] of the common protection of the national government, which knows no difference of creeds, but holds all creeds alike before the law."— "Harper's Encyclopedia of United States History."



THOMAS JEFFERSON

"The first public school in Washington was opened in Mr. Jefferson's carriage house and under his patronage, no other building being at that moment available."— Commissioner Rudolph.



PATRICK HENRY

Patrick Henry was the first governor of Virginia (1776-79). He was again elected governor after the war, and was a member of the convention that ratified the national Constitution.

Exchange Calls Attention of Catholic Parents to This

TEN THOUSAND NON-CATHOLICS IN CATHOLIC SCHOOLS

A survey of Catholic Colleges and Universities in the United States disclose the interesting and most creditable fact that there are 10,000 non-Catholics attending these Catholic institutions. One does not have far to go to find the reason for this preference of non-Catholic parents for Catholic schools. On this point the Southwestern Courier says:

"This preference of non-Catholic parents and students for Catholic schools is not merely a compliment to those institutions and their teachers; it is not lightly, surely, that these non-Catholics sacrifice their prepossessions and risk the criticism of their non-Catholic relatives and neighbors when they choose Catholic schools. Their choice is dictated by concern for the spiritual welfare no less, if not more, than for the educational advantages which are guaranteed to them in Catholic institutions. Non-Catholic parents know that in Catholic schools their children will be safeguarded from materialism and atheism and every other menace to their Christian faith, and that they will learn from the example, if not from the formal precept of their teachers the love of God and the claims of religion and morality.

"In all this non-Catholic parents and students testify in an eloquent and effectual fashion to the excellence of Catholic education. They must one day become a powerful influence in quieting suspicion and allaying the prejudices with which many non-Catholics regard the Church's schools. They and their children, it may be, will some time stand between those schools and the grand assault which the enemies of the Catholic Church are planning.

"Meantime, these non-Catholics are shaming the Catholic fathers and mothers who are depriving their children of proper Catholic training. How many Catholic young men and young women are electing to attend secular schools when they might be enrolled in their own? That question reveals an unpleasant aspect of the situation. It is a comfort, indeed, that 10,000 non-Catholics are to be found in Catholic colleges and universities, but they are no fair equivalent for the Catholic youth who, out of deliberate choice of their parents or of their own volition, are attending non-Catholic institutions. —Western American, August 13,, 1927.

RESULTS ACCOMPLISHED BEST PROVED BY TESTS

CATHOLICS do not herald sufficiently the fact that their schools are not occupied with religious instruction to the sacrifice of other things regarded as essential in the education of youth. There is no way for the general public to learn just how helpful the religious instruction is, but there should be a way for the American public to learn that the children patronizing the parochial schools excel in practically every branch of study. I say there would be a way for the general public to learn this through the announcement of the schools of prize winners whenever children of the parochial and public schools enter the same competitive tests. The secular paper usually announces the prize winner, but seem designedly to withhold the name of the school producing the winner if said school chances to be a Catholic one. Both this year and last year the winner of the national spelling contest was a Catholic child attending a parochial school. Papers from all over the land carried the name of the winner of the contest, the city in which he or she attended school, but many did not name the school.

From an exchange we cull the following under the caption, OUR SCHOOLS WIN.

Our Schools Win

"Catholics have a right to feel proud, we think, of the showing made by Catholic schools and Catholic school pupils in recent scholastic and patriotic contests. To mention but a few of the honors:

James C. Roy, of Fort Wayne, Ind., was judged winner of the National Oratorical Contest held in Chicago during April. His topic was: "Twenty Thousand Leagues Under the Sea." In it he pointed out the perils attendant upon the scrapping of the American Navy in any disarmament agreement.

Mr. Roy is a graduate of the Catholic Central High School, Fort Wayne, and of the University of Notre Dame.

"Miss Virginia Hogan of St. John's parish school, Omaha, Neb., wins the National Spelling Contest; Robert L. Sullivan of the Cathedral High School, Syracuse, wins the National Flag Contest of the United States Flag Association; students from Catholic colleges win first and second prizes in the regional semi-finals of the Fifth National Intercollegiate Oratorical Contest.

"St. James' Academy, Grand Forks, N. D., is rated by test the best school of its grade in North Dakota, while its pupils win numerous scholastic honors; Immaculate Heart College, Los Angeles, is rated 100 per cent efficient by the University of California; Topeka Catholic High School, Topeka, Kan., is declared winner of the Kansas State scholarship contest for the third successive year; St. Mary-of-the-Wasatch College, conducted by Holy Cross Sisters in Salt Lake City, is the only school in Utah with no failure in a State test and Sister Madeleva, its dean, is appointed one of three noted educators to draft education legislation for Utah.

"Honors such as these gleaned over a period of a few weeks should provide ample refutation of the old charge that educational efficiency and patriotic ideals fostered in Catholic schools are inferior to those in public schools."

We could fill this whole paper with short reprints reporting parochial school victories in all sorts of contests, but the few mentioned above, because of their character, and because they took place only a few weeks ago, should suffice. However, here are a few more:

Catholic Boys Win All the Prizes

Philadelphia.—St. Leo's parochial school, in Tacony, made an unusual record in the city-wide spelling bee held in the ballroom of the Benjamin Franklin Hotel, when its students captured first, second and third prizes. The winners of first and second prize were brothers, Edward and George Lockard, while Raymond J. Puzig, also of St. Leo's, was third. George Lockard finished first in last year's contest.

Wins Oratory Honors for Fifth Year

For the fifth consecutive time Mt. St. Charles College of Helena, Mont., won the annual state oratorical contest.

Among the contestants in the state intercollegiate contest were: State University, State Normal College, State Agricultural College, State School of Mines, together with all the public and private colleges of the state.

Catholic School Wins All Prizes

All Souls' parochial school, Alhambra, Calif., won first, second and third prizes in a recent essay contest sponsored by a real estate firm, the subject being, "Own Your Own Home." The competition was city-wide with the high schools forming one division and the grammar schools another. Cath-

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Less Expenditure and More Real Education Needed

The Ohio State Journal has this to say in this connection:

"THE mission of the public school in America is two-fold. It is to give the child as thorough a grounding as possible in a few simple subjects which are the rudimentary essentials of culture. That is the primary and obvious mission. Its higher mission is to inspire in the child a desire and determination to learn and to grow and to make the most of his mind . . . This higher mission is what makes the teacher's personality and power of inspiration so all-important, and yet we have so-called educators who appear to think that the best teacher in the world should not be employed if she happens to be a married woman.

"What the public school curriculum needs is not further expansion, but sharp contraction. The constant cry is for more money for schools, and it is an appealing cry, for we all wish to do the best possible by the children But more money is not the real need of the schools—perhaps less would prove of actual benefit to them. The real need of the schools is a better appreciation of many in charge of the work of our greatest American institution of what public school education ought to be and more courage to stand by true educational ideals against the ax-grinders and the unthinking clamor of those who measure an institution's worth, usefulness and success by the amount of money spent on it."

Aye, there's the rub. According to the Baltimore Evening Sun, Cleveland, for example, has one of the finest school systems known to man. Since 1900 the cost of the Cleveland school system has grown from $1,400,000 a year to $19,767,000 a year, although the population of the city now is less than three times what is was in 1900. The point is, says the Sun, that it costs a great deal of money to teach pole-vaulting, or basket weaving, or jig-saw work, or pottery, or purposing. The teachers demand higher salaries than those who teach readin', writin' and 'rithmetic, etc. It's time to call a halt."—Cincinnati Enquirer, 10-13-27.

The Place the Catholic College Holds vs. Others

William I. Lonergan, S.J., M.A., LL.B., in America

BECAUSE of the Faith he professes, the Catholic will almost instinctively and naturally find an adequate division of all education by qualifying it, Catholic or non-Catholic. In the former he sees the fullness of supernatural living both here and hereafter as the direct and primary purpose of training; in the latter an ignoring, to say the least, of the supernatural. He realizes that however theoretically ethicians may speak of a "natural" order, concretely it does not exist. In consequence, and because the objective which Catholic education has is radically different from every system of non-Catholic training, the means it will employ for its attainment will be proportionately distinctive. Because learning and scholarship acquire new beauty and brilliance from the light which Revelation floods upon them, and because the Catholic teacher's theological convictions must give all branches a coloring they would not otherwise have, education which is Catholic is decidedly different from any other sort.

In practice the Catholic college and the properly equipped Catholic teacher will approach the truths of natural reason and the facts which the experience of the ages has bequeathed posterity, whether in the field of history or of literature, of medicine or of law, of the arts and sciences or philosophy, in a way the secular institution or the non-Catholic professor cannot.

World history, for example, read by one who accepts the Divinity of Jesus Christ, is susceptible of quite other interpretations than what might be given by those who see in the Nazarene merely an historical character who was a superman. A course in anthropology based on a theory of Divine creation, will lead to vastly different conclusions than one given on a hypothesis that regards man's origin as crassly evolutionary. Physics, aloof though it is apparently from religion, may not avoid taking sides with or against those who admit the objectivity of miracles. According as an infallible Church can or cannot guarantee unerring guidance in moral matters the attitude and conduct of a doctor or lawyer respecting human life and property, or man's rights and duties, will differ widely from what it might be were it regulated merely by the obscurer dictates of natural reason.

"When one grasps these principles and facts, it is not hard to understand the reason for the existence of the Catholic college or to evaluate its ideals or test its merits. The Church uses all the artificial devices which sound pedagogy puts into the hands of the modern schoolmaster. But because she assumes that in an atmosphere where God is denied or ignored, a true and full education is not merely difficult but actually impossible, and as Materialism and Indifferentism are so rampant today in practically every

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FROM THE NORTH



When the first boat came down from Fort Smith this summer it brought from the frozen north Sister Boucier, who has made her home with Eskimos and traders for forty-five years. In the picture, from left to right, are Sisters Boucier, St. Cyr and Garceau, the latter traveling companions on the long journey.

FORT WAYNE NEWS

Jubilee Celebrated at St. Vincent's Home

Sister M. Carlo, Poor Handmaid, Observes 25th Anniversary in Cathedral City.

Sister M. Carlo, a member of the Community of the Poor Handmaids of Christ, who has been located at St. Vincent's Orphan's Home, Fort Wayne, for nearly twenty-five years, celebrated the silver jubilee of her profession on Thursday, August 1. The Poor Handmaids and little girls at the home participated in the happy observance of the anniversary.

Thursday morning at 7:00 o'clock, High Mass of Thanksgiving for the jubilarian was celebrated by the Rev. Francis Joseph McAuliffe, chaplain. The "Mass in Honor of Our Lady of Loretto" was sung by the children's choir under the direction of Mrs. Edward Keller, organist, and musical instructor at the home.

At the noon hour a special dinner was served in honor of Sister M. Carlo. The jubilarian is a native of Chicago and was assigned to Fort Wayne shortly after her profession, and has resided continuously in this city since that time. Her mother is a resident of Portland, Ore., but owing to the long trip did not come for the occasion.

During her many years in Fort Wayne at the diocesan orphan home for girls, Sister M. Carlo has made a host of friends who were interested in her jubilee and she was the recipient of numerous expressions of felicitation.

Extensive Repairs Are Made at St. Peter's

Church and Convent Undergoing Improvement—Msgr. Thiele Visits Monterey.

Extensive repairs involving a large outlay have started in St. Peter's parish, Fort Wayne, and will be made on the church and convent. The lofty tower of the church is being entirely stripped of its slate shingles which will be replaced with copper. Gerding-Aumann have been awarded the contract.

The convent is having its shingle roof replaced with asbestos and all the spouting and gutters will be of copper, insuring permanency in the work.

The V. Rev. Msgr. Charles H. Thiele, rector of St. Peter's, recently visited Monterey where he delivered the sermon at the services on St. Ann's Day, patronal feast of the parish. He was the guest of the Rev. John Schall, pastor.

The Rev. Herman Joseph Miller, assistant at St. Peter's, and the Rev. Raymond Derrick, assistant at St. Patrick's church, Kokomo, are expected home shortly from a vacation trip to the Adirondacks and a visit at the Shrine of St. Ann de Beaupre, near Quebec, Canada.

Precious Blood Club Festival Is Popular

Sponsored by the members of the Precious Blood Social and Dramatic Club, Fort Wayne, a festival and lawn fete for the benefit of the new school building fund, held Sunday afternoon and night, proved decidedly popular. Despite the rain the operation of the stands was resumed after the showers and several hundred participated in the outing. All of the concessions reported generous patronage. A number of stands were under tent covers, the largest of which was the bingo stand, where the games provided continuous entertainment for adults and children.

Work on the imposing new parochial school, Barthold and Spring streets, is progressing rapidly and as soon as the building is under roof the refinishing of the school rooms will be started. An effort is being made to have it in readiness for occupancy in the fall.

D. of I. Hear Report On National Meeting

Denver Convention Program Presented; Three New Committees are Announced

Featuring the July business meeting of Our Lady of Victory circle, Daughters of Isabella, held Friday night in the women's assembly room, Catholic Community center, Fort Wayne, a report on the national convention recently held at Denver, Colo., was presented. Mrs. Marie Klotz, regent and national director, presided at the meeting at which she spoke of the general program of the convention and various resolutions adopted by the body assembled.

Mrs. Julia Libbing, vice-regent of the circle and its delegate to Denver, presented an interesting report of the ninth annual and seventh biennial meeting in which over 800 women participated.

The donations agreed upon by the national body, the choice of the next place of meeting and the result of the election of officers have already been announced.

Relative to the national directors, however, Mrs. Katherine E. Vollof, St Louis, State regent of Missouri and general chairman of the convention, was unanimously elected six-year national director. Mrs. Alice Bicksler, Washington, D. C., was re-elected two-year national director. Other directors continuing in office are: Mrs. Marie Klotz, Fort Wayne; Mrs. Ellen Lemm, Chicago and Miss Rosalia Condron of Cincinnati, O., Mrs. Charlotte Kennedy, New Haven, Conn., an incorporator of Russel circle No. 1, Daughters of Isabella, was unanimously elected a life member of the national board, and presided at the installation of officers.

Twenty-one states of the Union, the District of Columbia and Canada were represented at the national convention. The state of Indiana led the country in charities, though fourth in membership and reported $64,656.81 expended for charities. Mrs. Lillian O'Day, of Greensburg, Ind., state regent, reported at the national meeting, a gain in membership of 1,226. Thirty-four initiations were held and three study clubs formed.

New committees to function for July, August and September were announced at the meeting by Mrs. Marie Klotz. They are as follows:

Membership—Mrs. Mary Rochall, chairman; Miss Mary Kretz, vice chairman; Miss Ida Bell, Miss Teresa Becquette, Mrs. Amanda Boxberger, Mrs. Mary McGrath, Mrs. Lenore Brink, Miss Irene Bushman, Mrs. Mary Bandt, Miss Louise Cattez, Miss Eleanor Eckrich, Mrs. Catherine Ehinger, Miss Alice Friend, Miss Velma Hilker, Mrs. Lucile Hamilton, Miss Marcelline Kleinrichert, Miss Helen Lonergan, Mrs. Louise Lauer, Miss Alice Perry.

Relief Committee—Mrs. Nora Quinn, chairman; Miss Minnie Hirt, vice chairman; Mrs. Elizabeth App, Miss Philomene Beuret, Mrs. Alice Bruns, Mrs. Amelia Chapman, Mrs. Anna Creigh, Mrs. Mary Cunningham, Mrs. Louise Delagrange, Miss Catherine Falvey, Mrs. Mary Freinstein, Mrs. Ellen Geary, Mrs. Catherine Girardot, Mrs. Anna Glenwith, Mrs. Mary Henderson, Mrs. Sadie Hughes, Miss Lucy Jocquel, Miss Clara Rauner, Mrs. Bertha Kappel, Miss Celia Kennerk, Mrs. Mary Phillips.

Entertainment Committee — Mrs. Henry Kanning, chairman; Miss Jeanette Perry, vice chairman; Miss Anna Hirschfelder, Miss Rose Ritter, Mrs. Clara Bremerkamp, Miss Marie Noll, Miss Hilda Pranger, Miss Gertrude O'Neil, Mrs. Rose Petrilli, Mrs. Adelaide Pierre, Mrs. Marie Poinsette, Miss Florence Rissing, Mrs. Annette Steinacker, Miss Virginia Strebig, Mrs. Grace Bueter, Miss Mary Skevington, Miss Anna Scollard, Mrs. Mary Schwartz, Mrs. Marcella Scheele, Miss Venita Steinacker, Miss Lillian Huhn.

The next business meeting of the D. of I. will be held Friday night, August 9, in the women's assembly room, Community center.

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FORT WAYNE, INDIANA

Brother Anthony, C.S.C., Gives Stereopticon Lecture at St. Vincent's Home August 5th.

Brother Anthony, C.S.C., of the Congregation of Holy Cross, Notre Dame, a former teacher at Central Catholic high school, Fort Wayne, and for several years engaged in missionary work in Dacca, India, will give a stereopticon lecture at St. Vincent's Orphans' Home, Fort Wayne, at 8:15 o'clock Monday night, August 5.

Three years ago on the occasion of Brother Anthony's visit to the city, Our Lady of Victory Circle, Daughters of Isabella, gave $1,500 for the erection of the Little Flower Preparatory Seminary in Bandhura, India. Desirous of showing the organization members what their assistance has accomplished and availing himself of the opportunity of acquainting the members more thoroughly with conditions in the field afar, Brother Anthony has arranged to give his illustrated lecture, "A Trip to and Through Bengal." All members of the Daughters of Isabella are invited to attend.

The pictures were taken by the Rev. Michael A. Mathis, C.S.C., of Washington, D. C., editor of "The Bengalese," official publication of the Holy Cross missions in India. These pictures give a comprehensive view of the mission field of the Congregation of Holy Cross and portray the activities of the Holy Cross priests, brothers and sisters.

Brother Anthony arrived in the United States a month ago from India and since that time has been engaged in giving a series of lectures for the aid of the missions. He was in Fort Wayne last Monday, leaving the following day for Grand Rapids, Mich. He has already lectured at the Catholic University of America, Washington, D. C., the University of Notre Dame, and St. Mary's College, Notre Dame, Ind., Cleveland, O., Chicago, Ill., St. Louis, Mo., Indianapolis, Ind., Springfield, O., and at Mary Grove Academy, near Detroit, Mich.

His lecture will be of special interest in Fort Wayne, since the Rev. Francis S. Wyss, C.S.C., a son of Mr. and Mrs. Frank J. Wyss, of 1709 Weisser Park Ave., is a Holy Cross missionary maintained by the local D. of I. at Haluaghat, Biroidhakuni, district of Mymensingh, India. Sister Rose Monica of the Sisters of Holy Cross, formerly Miss Weber of Decatur, Ind., is engaged in the mission work at Toomiliah, India.

St. Vincent's Picnic Scheduled for Aug. 18

Plans are under way for the annual picnic sponsored by the Rev. John E. Dillon and the congregation of St. Vincent's church, Auburn Road, Fort Wayne. The festivities will be held on the parish grounds Sunday afternoon, August 18th. A chicken dinner will be served cafeteria style by the ladies in the church basement, beginning at 11:00 a. m. (daylight saving), and there will also be luncheon refreshments at the supper hour.

While Father Dillon will be actively in charge of the picnic, the general committee conducting the affair is formed by the parish trustees and officers of the societies. The trustees are: Frank Till, Joseph Pepe, Henry Bobay, Thomas Burns and Isidore Pepe. The ladies on the committee include: Miss Margaret Till, Mrs. Joseph Pepe and Mrs. Leo Till. Proceeds of the picnic are for the benefit of St. Vincent's church, which was extensively improved during the past year.

Chancellor's 6,000 Mile Tour Includes Rockies

The Rev. John Edward Dillon, diocesan chancellor, pastor of St. Vincent's church, Auburn Road, Fort Wayne, has returned from a most interesting vacation trip covering nearly 6,000 miles in the Canadian Northwest. He was accompanied by the Rev. John Hosinski, pastor of St. Casimir's church, Hammond.

Edmonton was their destination, from where they proceeded to Jasper, visiting the famous national park, also Calgary, Banff and Lake Louise, making a most enjoyable tour of the Canadian Rockies. The trip from Edmonton, through the park and among the mountains, was by motor.

John B. Kocks, Former City Board Head, Dies

John B. Kocks, 66, chairman of the board of works, Fort Wayne, during William J. Hosey's last administration as mayor, died of heart trouble Friday morning at his home, 516 East Lewis street. The funeral was held Monday morning at 9:00 o'clock from St. Mary's church.

MASS SCHEDULES

STANDARD TIME UNLESS OTHERWISE NOTED

Angola—11 o'clock, daylight saving.
Auburn, W. Fourth and Indiana—8 a. m., daylight saving time.
Attica, St. Francis Church, Roads 28 and 41—Sundays 7 and 9; Holydays, 6:30 and 9.
Bremen—St. Dominic's, 10:30.
Columbia City—7:15.
Crawfordsville—St. Bernard's Church—7 and 9. The Shades—6 o'clock.
Delphi—7:30 and 9:30.
Elkhart—6, 7, 8:30 (High Mass) and 10 o'clock. Daylight Saving Time.
Gary, Ind.—Miller Beach—Mass at Gay Mill at 8 and 10:30, daylight saving time.
Garrett—Road 27. 8 and 10, daylight saving time.
Hamlet, 8 or 10.
Kendallville, 7:30 a. m., daylight saving time.
Knox (Bass Lake) 8, 10
Kewanna—St. Ann's, (Bruce Lake) 1st and 3rd Sunday, 8 o'clock. 2nd and 4th Sunday, 10 o'clock.
Kentland, Ind.—U. S. Roads 41 and 24. St. Joseph's Church. Masses 8 and 10:30.
Kokomo—Joan of Arc Church, Sundays, 6:30 and 8:30; Weekdays, 7:00.
Ligonier, 10:00 a. m., daylight saving time.
Lucerne—St. Elizabeth's (Fletcher Lake) 1st and 3rd Sunday, 10 o'clock; 2nd and 4th Sunday, 8 o'clock.
Lebanon—(Roads 32 and 53)—St. Joseph's, 7 and 9 o'clock.
Logansport—St. Joseph's (Market and Second Sts.) 6, 7:30 and 9.
Lagro—St. Patrick's, Masses 7 and 9.
La Otto (Ege) Immaculate Conception—7:00 and 9:00.
LaPorte, Ind.—St. Joseph's Church, Cor. C and 2nd Streets, 7 and 9. Central Daylight Saving Time.
Marion—7:00 and 9:00.
Monterey—(Lake Maxinkuckee) 7:30.
Roanoke, Road 24; 9:15.
Rochester—(Lake Manitau) 9:45.
Rome City—Kneipp Sanitarium, State Road No. 9; 7:00, 7:30, 8:00 and 9:30.
Wabash (Roads 15 and 24)—Masses at 8 and 10 o'clock.
Waterloo—8 o'clock.
Walkerton—St. Patrick's (Koontz Lake) 8:00.
Warsaw—9:15.
Winamac, St. Peter's Church, State Road 29, North Market St.—7:45 and 10
Valparaiso, —St. Paul's, 8 and 9:30, daylight saving time.

CATHOLIC LAYMEN'S RETREAT PROMOTED

Fort Wayne and Neighboring Parishes Visited; Kartholl Renamed State Chairman

Preparatory for the Catholic laymen's retreat to be held at the University of Notre Dame, August 15-18, intensive work is being done especially in Fort Wayne and vicinity. While the K. of C. is fostering the lay retreat movement in this state it is not necessary to be a member of the organization in order to attend. All Catholic laymen desirous of attending are encouraged to make their reservations early with their district chairmen.

The Rev. Thomas Kearney, C. S. C., prominent Holy Cross missionary, will conduct the retreat at Notre Dame. The spiritual exercises will open on the feast of the Assumption of the Blessed Virgin, Thursday, August 15, at Sacred Heart church, Notre Dame, and close on Sunday morning, August 18.

St. Joseph's Parish Picnic Is Announced

Sponsored by the Rev. Charles F. Girardot and the congregation of St. Joseph's church, Fort Wayne, the annual picnic will be held Sunday, September 8. The church grounds, Brooklyn and Hale Avenues, will be the center of festivities. A chicken dinner will be served by the ladies in the parish hall. Various booths and stands will provide refreshments; also entertainment for the children and adults. Proceeds will be used for the benefit of the church.

Brother Finbar, C.S.C., Studying In Montreal

Brother Finbar, C.S.C., of the Congregation of Holy Cross, a member of the faculty of the Central Catholic high school, Fort Wayne, is spending two months at Notre Dame College, Montreal, Canada. He is continuing his studies for the degree of Doctor of Philosophy, majoring in French.

St. Joseph's Parish Picnic, Delphi, to Be Held August 11th

Delphi.—St. Joseph's parish picnic will be held August 11th at the beautiful Roth Park on State Road 39, seven miles north of Delphi on Shaffer Lake. A basket dinner, games and contests in the afternoon. Refreshment stands on the grounds. Bring your dinner and enjoy the afternoon at Roth Park.



His Eminence, Ildephonsus Cardinal Schuster, a Benedictine, who was elevated to the Sacred College at Rome on July 15. This newest member of the College of Cardinals is the Archbishop of Milan, a See once presided over by the present Holy Father, Pope Pius XI.

CELEBRATES



REV. JAMES J. ORGANISCIAK

The Rev. James J. Organisciak, famous apostle of frequent Communion and originator of the statue of Our Lady of the Blessed Sacrament, recently celebrated the 25th anniversary of his ordination to the priesthood in Chicago. He is shown here with two of his favorite aids to devotion.

EXPRESS APPRECIATION FOR SCHOLARSHIPS

917 Grant Ave., Ft. Wayne, Ind.
July 14, 1929.

Rt. Rev. and dear Bishop:

The scholarship at St. Mary's has been awarded me and I wish to thank you sincerely for the honor bestowed on me.

I shall endeavor to prove my gratitude by striving to come up to your expectations and those of my teachers.

I am, Rt. Rev. dear Bishop,
Gratefully yours,
NORBERT MINICK.

Saint Augustine Academy
Ft. Wayne, Ind., July 9, 1929

Dear Right Rev. Bishop:

I beg to thank you for the check covering the scholarships at Saint Augustine's Academy for 1928-1929, as noted in the enclosed memorandum.

We are happy to tell you that the pupils using these Scholarishps did excellent work the past year, continuing their good record, and justifying the interest you have taken in their education.

Permit me to offer you, dear Bishop, our deep appreciation and gratitude for your generous cooperation in the education of our girls. Doubtless we should work for God alone; nevertheless, these signs of interest, especially from you, are more heartening and encouraging than you may think, and send us with renewed strength and joy to the labors of the schools.

Assuring you of our prayers for you, dear Bishop, and for the Diocese, thanking you again, and asking your blessing, we remain,

Sincerely yours in Our Lord,
SISTERS OF PROVIDENCE.

Current Catholic Events

AMERICANS DISCOVER TOMBS IN HOLY LAND

Jerusalem—The Pacific School of Religion of Berkeley, California, has just made sensational discoveries at Tell-en-Nesbeh, presumed site of the Biblical city of Mispah. According to the report given by its director, Professor Bade, to the Middle East News Agency, three tombs were found, the first of which may provisionally be dated from about 600 B. C.

Examination disclosed that this first was a twice-used tomb. The earlier burial had been disturbed during the Hellenistic period about 250 B. C., and the bodies removed.

The second tomb is of very special interest to Biblical scholars, because a coin found in it dates in the reign of Archelaus, son of Herod the Great, who is mentioned in St. Matthew, where it is said that the Holy Family on their return from Egypt avoided Judea to go to Nazareth. So far no complete inventory has been made of the tomb, which belongs to the early Iron Age, 1200 to 800 B. C.

PLAN FULFILLMENT OF CARD. GASQUET'S WISH AS MEMORIAL

London—In fulfillment of the wish of the late Cardinal Gasquet, it is proposed to complete the tower of Downside Abbey church as a national Catholic memorial to him. The late Cardinal began the building of the tower in 1880, but it was left unfinished.

As a more intimate memorial it is proposed to erect over the grave of Cardinal Gasquet in Downside Abbey church a canopied tomb.

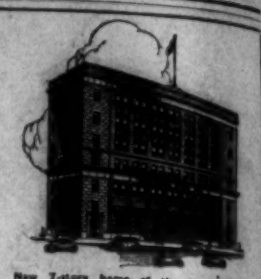
AMERICAN MISSIONER MURDERED IN CHINA

Omaha, Nebr.—Father Timothy Leonard, a missionary, was killed by bandits in the district of Kien-chang, Kiangsi Province, China, July 14, according to word received here. No details are yet available.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue:

Martin Szymanowski, 43, South Bend, July 25.
Justin J. Roy, 61, Fort Wayne, July 26.
Miss Anna A. Nichter, 34, Fort Wayne, July 28.
Julian August Boseuf, 66, Fort Wayne, July 23.



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Walter J. Riley, President
EAST CHICAGO INDIANA

Board and Care for Boy ten years old desired in Fort Wayne, and also a room for father. Write Box H. J. K., Care Our Sunday Visitor.

Beautiful Life-size Statue of "The Little Flower" Unveiled at St. Ann's, Kewanna

Solemn services at 3:00 p. m., with a large congregation attending, marked the unveiling of a beautiful St. Therese statue in St. Ann's church, Kewanna, of which the Rev. Edward M. Boney is pastor.

The statue was the donation of a parishioner, Miss Gertrude McLochlin.

The sermon was given by the Rev. James H. Durham of St. Vincent's church, Logansport. Benediction of the Most Blessed Sacrament was given by the Rev. Leo Breitenbach.

Mention Our Sunday Visitor when you patronize our advertisers. They will endeavor to give you their best service more promptly.

Hessen Cassel Picnic Sunday, August 4th

Members of St. Joseph's Church, Hessen Cassel, will hold their famous annual chicken dinner, Sunday, August 4, 1929, from 12 to 3 o'clock, daylight saving time. In the evening a good lunch will be served.

On the picnic grounds all kinds of games and refreshments can be enjoyed. Everybody welcome. Come, enjoy a good dinner.

Famous Church Razed

Pasadena, Cal.—Final wrecking of one of Pasadena's landmarks, the original St. Andrew's church, which was dedicated twenty-seven years ago and replaced last year by a stately new edifice, has been completetd.

HOMECOMING OF

St. Patrick's Parish

LAGRO

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...Do not write questions on the same sheet with subscriptions, orders for pam-...etc.

...ay one fulfill his obligation ...ear Mass on Sundays and ...Days by listening to it ...dcast on the radio?

...o, for there is no moral un- ...between the listener and the ...who offers the Mass.

...Jesus were God, why did ...pray to His Heavenly ...her?

...esus was both God and man. ...an He addressed His Father ...prayer; as God He needed ...ing since with the Father ...Holy Ghost He possessed all ...gs.

...ill you please explain what ...eant by the "Missa Reci-..."?

...he words mean "the Mass re-...d or spoken" to distinguish it ...the "Missa Cantata", or the ...s that is sung. The Mass ...described is the Low Mass, ...prayers of which are recited ...he priest.

...hy did Jesus Christ suffer ...e did to redeem man?

...ecause He chose to suffer .... He could have redeemed ...kind without suffering and ...g, but He chose the most ...fect way, the ignominious ...h of the cross. His love bade ...undergo all manner of suf-...ing for love of us.

...ow many times did Jesus ...ear to His disciples after ...Resurrection?

...ight appearances are record-...n the Scriptures.

...ince I have had several argu-...ts, I would like definite in-...mation regarding whether it ...ermitted, in any part of the ...ld, for Roman Catholic ...ts to marry, or is it prac-...d anywhere and recognized ...the Church?

...he celibacy of the Priest-...d of the Latin Rite is uni-...al in the Catholic Church. ...n the Greek Uniate Church, ...ch is in union with the Church of Rome, married men are sometimes ordained priests, though unmarried men, ordained to the priesthood, are not permitted to marry.

How long did St. Peter rule over the Church? How did he die? Was it in testimony of the Faith? Did the other Apostles suffer martyrdom?

St. Peter ruled over the Church from the day of his appointment by Christ to the year 67, the year of his death. He died for Christ on June 29, 67, being crucified with his head downward, even as he had requested.

The other Apostles suffered martyrdom. St. John, the Evangelist, however, lived for many years after having been thrown in a cauldron of burning oil. He died a natural death.

Why did God condemn us, the children of Adam and Eve, for their transgression?

Because we sinned through our first parents. God gave to Adam and Eve gifts which did not belong to them naturally. Chief among these gifts were, immortal bodies, sanctifying grace, and the right to heaven. Because of their sin of disobedience, these were taken away from Adam and Eve. We were to inherit these gifts, but instead we inherit their loss, original sin. Was it unfair to Adam or his children for God to withdraw these gifts, once Adam sinned? Our human nature sinned through our first parents. Thus speaks St. Paul: "Wherefore, as by one man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned". (Rom. V, 12). We have not lost what our nature requires. We have been deprived of that which God, in His love for us, lavished upon our undeserving natures.

...OTED JURIST OUTLINES THE NEED OF CATHOLIC EDUCATION

(Continued from Page

...ral education in school was im-...ible and prevented by the fabric ...society she did not create and ...d not alter, she still gave to every ...a chance for an education in the ...gs of the soul by the adornment ...er Cathedrals and Churches. The ...nificent stained glass windows ...sparkle in cathedrals in almost ...y part of Europe today, the un-...lled masterpieces of an art that ...not be entirely revived, were the ...s open to all, from which the ...blest could learn the lessons of ...Old and New Testaments and pro-...by the knowledge. The gorgeous ...ings, the product of genuine de-...n, that command fabulous prices ...today, were part of the same ...of conveying religious history ...tradition to all. So were the carv-..., the sculptures, the hundreds of ...s in which religion was brought ...in concrete form to the souls ...minds of the humblest, through ...appeal to the eye by art, as much ...to the ear by preaching. When ...ted books were unknown and ...script ones beyond the reach of ...but the wealthy, save in monas-...and chapter libraries, religious ...ces were the open books to which ...poor and suffering resorted to ...n the lessons of faith and hope. ...were the great Cathedrals the ...ones in which the lesson was ...ht in this way. Every church and ...el, no matter how humble, had its ...ns provided of contributing to this .... During the early days of the Re-...ation, the iconoclasts destroyed ...ost every vestige of what had been ...pride and consolation of their an-...ors. But occasionally we are re-...ded of how general the decoration ...churches was, by such episodes as ...removal of the limewash which ...ered the walls of the Chapel of the ...ld of the Holy Cross at Shake-...are's town of Stratford-on-Avon, ...the discovery beneath, and resto-...on to public view, of splendid fres-...of the Last Judgment dating back ...before 1500. In like manner, at ...College Chapel, and Westminster ...ey, the mural paintings have been ...ed from the vandalism which ...eeded for centuries in obscuring ...m from sight. It is as though the ...bination of hatred, persecution and ignorance had reached its limit, and the glory of the Church is shining forth, and she is proclaiming the Light of the World, as men are eagerly seeking to unfold again the hidden scrolll of her artistic and devotional symbolism.

And yet, despite the revival of Catholic influence throughout the world, we can never hope for a renewal of the spirit which animated the 13th century, for example, when the building of magnificent cathedrals reached its culmination in a chain of structures covering Europe with their impressive beauty; when stained glass windows glowed like jewels in them, when paintings and statuary adorned their walls, and when everything harmonized in the effort to render worship to God and to spread the knowledge of His love and mercy among men. Not only were there intellectual giants in those days like St. Thomas Aquinas and Dante, but religious fervor animated all classes of the community. Nobles and peasants, men and women, alike put on the harness to draw the carts in which were carried the stones for the building of the Cathedral of Chartres. Warriors and monks helped transport the materials with which were erected the marvels of Mont St. Michel. The Cathedral of Notre Dame at Paris was begun by Bishop Maurice de Sully, who was the son of a peasant, and carried on by Bishop Eudes de Sully, who was the descendant of kings. No man was too high or too low to take his part in the erection or beautifying of God's temple. Sculptors spent all their lives in carving the choir screen of a church, or the columns of the cloister of a monastery, and did not leave even their names on their work which is still admired. Religion was a part of every one's life and Heaven was very near and real to them all.

We are all heirs to the tradition of this great Church which is a real democracy of opportunity, but an aristocracy of intellect, a church which has welcomed to its highest office the son of a swineherd, the son of a Roman patrician, the son of a prince. Education has been the means of putting these men upon an equal footing, and education is the means which the Catholic Church realizes is the only force that can preserve religion, society and civilization itself.

ST. ANTHONY'S GRAYMOOR NOVENA



On the summit of the Mount of Atonement amid the Highlands of the Hudson stands the Monastery Church of St. Francis of Assisi. In the Gospel corner of the Sanctuary there has stood for fifteen years a handsome statue of St. Anthony of Padua holding the Divine Infant in his arms. On the very day in January, 1912, when the Father Founder of the Society of the Atonement was placing the statue in position a lay brother stepped up to him and handed him a Special Delivery letter. It was from a lady in Philadelphia who stated that her baby Anthony was very ill and she besought the Graymoor Friars to appeal to the Wonder-Worker of Padua for his restoration to health. Father Paul, S. A., knelt down before the statue and called upon St. Anthony to intercede on his baby namesake's behalf. A few days later came another letter from the mother returning thanks for her infant son's recovery. From that day on the petitions never ceased coming until now St. Anthony's Graymoor ...e is probably the most popular one in America.

A new Novena begins every Tuesday. All are free to send their petitions. No ...ing is asked. Simply address:

ST. ANTHONY'S GRAYMOOR SHRINE
Drawer X, Graymoor, Garrison, N. Y.

The Layman's View of the Catholic School

By William D. Guthrie, New York Lawyer

THERE is unfortunately much misunderstanding and criticism among our fellow citizens of other denominations in regard to the attitude of the Roman Catholic Church upon the important and far-reaching subject of the education of children in the public schools, and the Catholic point of view is being frequently misrepresented.

In the first place, it is constantly asserted that Catholics are opposed to the public school system of Americans. On the contrary, Catholics do approve and support the public schools and willingly vote and pay their share of the taxes necessary for the maintenance of these schools. They believe that the State should provide free common schools for the education of children, so that every American child not only shall have an opportunity of securing a free education but may be compelled to be educated. They recognize that in this country it is generally impracticable in the common schools to teach the tenets of religious faiths, because to compel children indiscriminately to study the doctrines of any particular religion in which their parents do not believe would destroy all religious freedom and would be contrary to fundamental rights, and they recognize further that to attempt to teach in the public schools the tenets of the Catholic, Jewish and the numerous Protestant denominations, more or less conflicting, would be quite impossible and inevitably lead to religious chaos. They realize that absolute equality of religious freedom can only be secured by making the public schools non-sectarian. Catholics, therefore, favor the maintenance of a system of free common schools; they have heretofore supported and will continue to support such a system, and they will send and do send their children to these public schools wherever there are no Catholic schools. In fact, nearly one-half of the Catholic children of our country are now attending public schools because of the lack of Catholic schools.

Thousands of well-to-do Protestants and Jews—many in our own immediate neighborhood—send their children to private schools, whether day or boarding schools, in many of which the Protestant faith is taught. Yet no one suggests that, because these parents send their children to private schools, they are in any sense acting in hostility to the public schools, or to American institutions, or to the best interests of their own children. They have and ought to have the right as parents to send their children to such schools as they think will afford them an education more complete and more conducive to the formation of moral character than they can secure at the public schools. Catholics are but exercising the same common right, and moreover what they believe to be their duty as parents, when they send their children to the parochial schools which are erected, equipped and maintained at their own expense.

Another misrepresentation, and one which Catholics resent, is the statement that the parochial and other Catholic schools do not inculcate patriotism, and that they teach anti-American doctrines. Any candid investigator will readily perceive that this charge is unfounded and is false. In Catholic schools, patriotism, obedience to the law, and loyalty to the Constitution are taught as a religious even more than a civic duty; the best and highest ideals of American patriotism and citizenship are aimed at, and no true American Catholic can be other than a good and patriotic American citizen. Children are taught in these schools that loyal obedience to the laws and generous religious tolerance are the two essential elements of good Catholic citizenship, and in every form and aspect they are impressed with the obligation as a religious duty to render unto Caesar the things which are Caesar's and unto God the things which are God's, and to be ever thankful that in this country these two separate obligations are wholly reconcilable.

The fundamental and controlling reason or motive for the establishment and maintenance of parochial schools is the profound conviction on the part of all Roman Catholics, in which conviction clergy and laity are a unit, that the welfare of the State, the stability of the Union, the continuance of civil and religious freedom, and the lasting happiness of the individual depend upon the code and standards of morality, discipline, self-restraint and temperance taught by religion. The student of history knows that social order and civilized society have always rested upon religion; that there has never been a civilized nation without religion; that free government has never long endured except in countries where some religious faith has prevailed, and that our own country for three centuries has been an essentially religious country, by which I mean that the great majority of citizens have been believers in God and in some Christian religion. When the Contitution of the United States was established, the Americans were a truly religious people, and the masses then held so firmly to one form or another of Christian faith that, as has been very aptly pointed out by Archbishop Ireland in the Cathedral of St. Paul, "to stay away from religious service on Sunday was to invoke upon one's self serious public criticism." It is quite true that the great majority of Americans were then Protestant, but they were a religious majority. The Catholics can never forget that they owe the blessing of the religious liberty and tolerance which they now enjoy as a constitutional right to a generation that was overwhelmingly Protestant, and that it was granted to them at an epoch when religious liberty and tolerance were unknown in Europe.

Lord Bryce in his great work on The American Commonwealth has reviewed the influence of religion in this country, and he declares that "one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundations it has rested upon to crumble away." That foundation he recognizes to be religion, and he admonishes us that "the more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Catholics believe that those sources of reverence and self-control are to be found in religion and that if we sow in irreligion we shall reap in irreligion. Hence the firm and uncompromising determination of Catholic clergy and laity that thorough and efficient religious instruction, so far as lies in their power, shall be a vital and essential element in the education of every American Catholic child.

I very much doubt whether any respectable number of sensible and reflecting American citizens in our day would challenge the truth that morality is essential to the maintenance of civilized society and government, that the greatest influence for morality is to be found in the churches of the various denominations throughout the country, and that in teaching morality the churches are rendering a patriotic service and promoting the best interest and highest policy of the State. I venture to assert that the only reasonable difference of opinion possible among candid and just men is as to the best way of inculcating religion in the young and the extent to which religious instruction is essential as a part of the complete education of children. On the one hand there are those who conscientiously assert and sincerely believe that their children can receive all the religious training they need at home or at Sunday school and that they do not need any religious instruction in the daily school room; on the other hand are those—practically all the Catholics and many Protestants—who conscientiously assert and sincerely believe that religion is the most essential part of the education of a child and the forming of its moral character, that few parents have the time or the ability to teach religion to their children, and that religion can properly be taught only by making it part and parcel of the early school room and of every day's instruction and study, whilst the mind and character of the child are plastic, developing and forming. The latter view is the standpoint of Catholics and of constantly-increasing numbers of Protestants who send their children to private schools in which the doctrines of their faith are taught.

In the Catholic view, the influence of the school upon the future manhood and womanhood and citizenship of the country cannot be over-estimated. The school is the nursery where the mind and heart of the impressionable child are put into enduring form; the subtle influence of daily religious surroundings, example and suggestion in the class room is as strong and pervading as it is difficult to analyze; the lessons of the primary and elementary school are those that endure and in time dominate the child's mind, and the visible example of daily discipline, uniformity of ideals, obedience, self-control and disinterested devotedness to Church and country, indeed, the very atmosphere of the Catholic religious schools are of themselves formative and educative elements. It is the class room that is the training field of character and good citizenship—of true manhood and womanhood. Yet many would wholly exclude and banish its most important and essential feature!

Catholics believe that religion and the philosophy of Christianity are not to be taught haphazard, at odd moments, or by untrained persons, and that a firm grasp of the truths of the Catholic religion—or in fact of any religion—by the immature minds and hearts of children cannot be secured merely by reciting abstract maxims of morality or without constant example and thorough drilling. They further believe that, except in rare instances, this cannot be done by home instruction or by attending Sunday school once a week.

Minister Points Out Weakness in Grade Curriculum

(The Rev. Merton W. Ross, St. Luke's Protestant Episcopal Church, Saint Albans, Vermont

"WE, the people of these United States, have always been proud of our free public schools. We lead the world in giving opportunities to our young to acquire an education. But, while this is true, the fact remains nevertheless that we are not meeting all of the educational needs of the great majority of our boys and girls. Our main educational objective, as we bring our boys and girls through grade schools and high schools, is the meeting of the requirements for college entrance. We want them ready. But, let us look at the situation just as it is. United States bureau of education statistics, issued last January, show that only 22 out of every hundred of our American boys and girls enter high school at the present time. Only nine out of every hundred graduate from high school. Only six out of every thousand enter college. And yet our public school system is arranged to meet the needs, not of the 78 out of every hundred who do not enter high school; not of the 91 out of every hundred who do not graduate from high school; not of the 994 out of every thousand who do not enter college, but of the six boys and girls out of every thousand who go to college. For the thousands upon thousands of our boys and girls who must go from the high school, or even from the grade school, out into the workaday world, out to face the stern responsibilities of life, only inadequate provision is made by our present public school system in America. Our children and young people are not adequately trained for the kind of life which because of circumstances or because of their natural bent and tendencies, they will be called upon to live. Instead they are forced to take up the study of subjects which mean nothing and can mean nothing to their personal lives, and, like squirrels in a cage, they spend hours and days and even years in wearisome, heart-breaking toil, and get nowhere."

Results Accomplished Best Proved by Tests

(Continued from Page

...olic schools competed in the latter section in common with all public school pupils.

St. Mary's Art Students Win

Amarillo, Tex.—Students in the art department of St. Mary's Academy came in for honors at the Tri-State art exhibit.

Fifteen prizes were won by the students.

Sister Maria del Socorro is the art teacher at the school and her instruction was highly praised by the judges.

A Catholic Pupil Wins $3,000 Prize

Toronto.—Miss Rita Savard, a pupil of St. Joseph College, here, carried off the honors in the competition held in Quebec City for the Europe prize ($3,000), given annually by the Province of Quebec to the student of music attaining highest standing in any of the departments of music. A telegram announcing her success was received by her teacher, Sister St. Michael. She is now entitled to two years' study in the Paris Conservatory of Music. In 1924 she secured the highest marks in Canada in a contest, winning the Toronto Conservatory gold medal.

Catholic School Pupil Gets Highest Average

Brooklyn, N. Y.—Thomas R. Naughton, a student of All Hallows' Institute at 13 West 124th St., New York, led the list of winners of scholarships awarded to high school students by the State Department of Education with an average of 98.06 per cent.

These scholarships entitle the winners to $100 a year for the four years of a college course at any college in New York State approved by the Board of Regents.

All Hallows is taught by the Irish Christian Brothers.—The Tablet.

Even in China

Suifu, Szechwan, China.—In the school contests in the city of Kiating, Catholic schools counted 32 per cent of the entries and captured 49 per cent of the prizes.

The total number of candidates was 340, of whom 110 were girls. The Catholic candidates totaled 110 and 40 of these were girls. Thirty-one of the 63 honors went to Catholic children. Fifteen Catholic boys and 16 Catholic girls were victorious.

Missionaries of the Parish Foreign Mission Society, who care for the Vicariate of Suifu, have made special efforts to build up the higher schools in their district. Last February the Vicariate opened a Catholic normal school for young women. This undertaking is particularly difficult because the Chinese law forbids tuitions for teachers' institutes.

The Vicariate of Suifu has had a record of more than 1,000 converts a year for the past twenty-five years.

FLAG ESSAY CONTEST WON BY CATHOLIC PUPILS

St. Mary's High School, Clarksburg, W. Va., offers congratulations to Julia Binder of the Class 1930 for the distinction won in the Flag Essay Contest, sponsored by the American Legion. The requirements called for written answers to seventy-five questions on the history, etiquette and symbolism of the Flag, and an original essay on "The Greatest Glory of Old Glory." When the six best papers from the schools of the city were selected it was found that of the three girls, Julia Binder and Anna Lois Dunn, both of the Class of 1930 of St. Mary's High School held two of the places. This called for a further test, the hardest of all: the original composition was to be recited from memory, with expression and appropriate gesticulation within a given period of five minutes. This contest was held in the auditorium of the Central Junior-High School on Saturday afternoon, May 4th. The three boys and the three girls appeared before impartial judges and an interested audience. The decision of the judges showed that Anna Lois Dunn had received a rating of 189 points. Julia Binder was declared the winner with a credit of 193 points. Is it any wonder that St. Mary's High School proudly claims Julia Binder as her own?

Council Bluffs, Ia.—Another proof of the excellent lessons of citizenship and patriotism taught in Catholic parochial schools was evidenced recently when pupils of St. Peter's high school of Council Bluffs won prominent places in important contests national in scope.

Carmelita McEvoy, 14, daughter of Mr. and Mrs. P. E. McEvoy, was adjudged winner of the Iowa state division of a national contest on the subject, "Why Should I Vote," sponsored by the General Federation of Women's Clubs, Department of American Citizenship. Miss McEvoy, accompanied by her mother, went to Sioux City where she read her prize essay before the state federation convention.

In the National Flag Contest sponsored by the Omaha Bee-News and other Hearst newspapers, John Scholz, 15, son of Mr. and Mrs. Frank Scholz, and Miss Bernice Frost, daughter of Mr. and Mrs. R. O. Frost, won second and third places respectively, in the mid-west division comprising Iowa, Nebraska and several other states. Each received a $200 scholarship. The contestants had to answer seventy-five questions on the Flag and write an essay, "Old Glory's Greatest Glory."

The Place the Catholic College Holds vs. Others

(Continued from Page

non-Catholic educational system, she is most emphatic in demanding her children have their own colleges.

The Catholic college offers youth all the treasures that natural philosophy, scientific experiment, artistic development, history and other branches can contribute to the sum total of human knowledge. But it relates these of set purpose to God and the student's supernatural destiny, in accordance with the principle so splendidly enunciated by St. Ignatius in the Foundation of his "Spiritual Exercises."

From the mere formal side of education it may be stated that the Catholic ideal favors intensiveness rather than extensiveness in its curricula; quality not quantity; mental discipline and not the pure feeling of information to the student; a preference for humane letters and cultural studies over vocational or specialized subjects; an emphasizing of philosophy and the arts and sciences as against such non descript branches as ceramics, husbandry or design, for experience proves that they best make for man's full development. Finally, it aims at a type of teaching and tutoring that is personal rather than impersonal, and that will put the pupil and master or mistress in a relation very close to the parental one for which it substitutes.

That this ideal is being practically worked out today in our colleges is unquestionable. We have them dotting the country. Annually they are sending from their academic halls men and women prepared for life with that fuller preparation which religion adds to secular knowledge, and which contributes to their individual and social betterment. We see their alumni and alumnae taking their places in every field of activity, fostering, along with the best civic ideals, the spread of the kingdom of Christ. If the test of the soundness of the tree is its fruits, then the Catholic college in the United States has much to be proud of, for its graduates are in truth "the salt of the earth."

Admittedly not everything is perfect in our Catholic colleges, and all of them function under serious handicaps, mostly material. This, however, does not justify their disparagement, since they more than favorably compare from the scholastic angle with other institutions. There is nothing in them of which Catholics may be ashamed; much, rather, for self-congratulation. The men and women whose generous sacrifices, whether of money or of personal service, make them possible, are genuine benefactors of both Church and State, while the young men and women whom they train and graduate are, even with these human frailties, a credit to the system which moulds them intellectually and religiously, and more than justify the confidence that is placed in them.

Satan knows well that if he can separate religion from instruction, he has cut through the roots of the Christian civilization of the world. For that reason all the art, all the wiles, all the frauds, all the false politics of our day are directed to what is called secular education, national education, imperial education—anything you like, only not Christian education.—Cardinal Manning.

St. Louis Man Invents New Washing Machine

A simple new kind of washing machine has just been invented. It has no motors or moving parts, yet it is just as efficient as machines costing $100. This new machine simply sets in any ordinary boiler and automatically cleans and sterilizes an entire washing in about 20 minutes. No rubbing or strong soap or lye is required. It has been tested and approved by leading engineers. This new machine costs no more than a pair of shoes. The Preston Manufacturing Company, Dept. 454, St. Louis, Mo., are offering to send one of these new washing machines on free trial to one person in each locality. They also want agents and spare time workers. Write them at once for free booklet and complete details.

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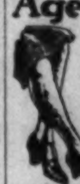
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Traveling Man's Wife Wins $3620.00 Cash Prize



A Dream That Came True Because of a Devoted Wife's Vision.

ONE evening, before starting on another selling trip, Mr. Webb was gloomy and discouraged. "It's the same old grind that gets you nowhere," he murmured. "For years we've been wanting a home of our own but we're no nearer it now than ever."

"If I could only do something," his wife said earnestly.

"There's nothing you can do, honey," he replied sadly. "It's up to me to make enough money for a down payment. The money we pay for rent would take care of the balance."

"Nothing you can do" . . . the words rang in her ears during the days he was on the road. How they humiliated her, made her feel useless and futile!

One morning she read an advertisement in a magazine telling of a Cash Distribution Plan by which hundreds of men and women, boys and girls, were receiving up to $2,800.00 in cash. The plan seemed too good to be true. Those who took advantage of this plan did not have to spend a cent.

At first she was skeptical. It did not seem possible that she could share in the awards to be distributed, but the thought of the difference that $2,800.00 in cash could make dulled her disbelief. Had she not acted despite her doubts and sent for information, she would never have had the happy surprise that was hers when she received a telegram announcing she had been awarded $3,620.00. Her surprise was all the greater because her cash award was larger than she expected because of her promptness.

For a few days she went around in a daze until the certified check for $3,620.00 actually arrived. Almost on the heels of the postman came her husband, returning from a selling trip. It was all she could do to keep from shouting the wonderful news before he took off his hat and coat. Afraid of his gibes, she had not told him of her hopes.

"Let's not live in this old apartment any longer," she cried, seating herself on the arm of his chair. "Let's have a home of our own."

"But, darling," he protested sadly, "you know we haven't even the money for a down payment."

"We have—we have," she cried, showing him the certified check for $3,620.00. "We can have that home of which we have always dreamed.

* * *

There were others who read the advertisement Mrs. Webb read, others who wanted a home, but while they merely wished, she acted. Mrs. Webb has been but one of the many to benefit from the famous Cash Distribution Plans conducted in the past. Mr. L. A. Nystrom won $3,375.00, Miss Anna Linke won $3,135.00, Mrs. Fannie Kelley won $2,320.00, Mrs. Robt. Ellington won $1,750.00 and Mr. E. N. Garrett won $2,320.00.

Another of these plans is on now. By it, hundreds of cash awards ranging up to $3,500.00 in cash will be distributed. If you want to share in the cash to be distributed, fill out and mail in the coupon below.

Mr. L. E. Wilfred,
Dept. C649, 315 S. Peoria St.,
Chicago, Ill.

I wish to share in your present Cash Distribution Plan without any cost or obligation to me now or later.

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Address........................
City.................. State..........

OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press Huntington, Ind.
RIGHT REVEREND JOHN F. NOLL, D. D. LL. D.,
Bishop of Fort Wayne—Editor-In-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $20.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

10c per single column inch, no ad less than one inch published
75c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Indiana.

HUNTINGTON, INDIANA, AUGUST 4, 1929

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that one blesses all who read OUR SUNDAY VISITOR regularly; and your bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

AMERICA'S GREATEST TAXPAYER
—therefore Greatest Benefactor—

On the date that we write, July 15th, 1929, the Press carries the word that Chicago must raise $40,000,000.00 outside of the usual way of taxation between now and September 1st, if the city schools are to reopen. The school city is practically bankrupt. How hopeless the situation would be if the 200,000 children in attendance at Catholic parochial grammar and high schools were to knock for admission into the public schools in September!

The United States Bureau of Education, Department of the Interior, announces that the average cost in the United States for the education of a child in the public schools is $102.00 annually. On this basis Chicago would need $20,000,000.00 more in school taxes if they were to take care of the Catholic children, who, by the way, even now pay more than one-third of all the taxes for the operation of the public schools.

Add to this the cost of purchase of 200 new school sites and the erection of 200 more very large schools, each with a capacity of 1,000 children, and the outlay would entail new expenses on Chicago of at least $200,000,000.00.

The patriotic service which the Catholic Church is rendering to the people of America by paying twice for education is not sufficiently appreciated nor understood. Catholics pay twice (1) by relieving the country of educating over two million five hundred thousand children at a saving of $250,000,000.00, not to speak of the saving entailed through the erection of their institutions at their own expense; and (2) by paying taxes for the public schools on the same basis that other people pay them for the benefit of 2,500,000 non-Catholic children. It is easy to see that the tax rate, high as it is, is considerably lower than it would be if all Catholic children were in the public schools. In cities where Catholics constitute from one-third to one-half the pouulation, the saving to tax payers generally is enormous. If, of a sudden, the Catholic Hierarchy were to decide that all Catholic children should use their American right to attend the public schools, disaster would befall these schools, and a readjustment, practically impossible to meet, would be a necessity.

While we read what the Press carries about Chicago our attention is called to a statement made by Dr. M. L. Duggan, State School Superintendent of Georgia, published in the *Walton Tribune* of June 28th, as well as in other papers throughout that State. It reads as follows:

> "Georgia has never paid her common school teachers promptly. At present the common schools are suffering from distressing conditions under which no other public institution could survive. Of the state's appropriation for the support of the common schools for the last year (1928) there remains unpaid $1,549,884.85. Appropriations to other institutions in 1928 were paid in full. Thousands of common school teachers are waiting upon the state to pay their 1928 salaries".

The Catholic population of Georgia is small, yet 4,775 Catholic children are being educated in parochial schools. On the basis of the cost of educating a child (taking the figures of the National Department of Education as a basis for figuring) the public school bill in Georgia would be increased by $477,500, if the parochial schools were to close in that State.

The Hearst papers do not take this into account when they so persistently advocate attendance at the public schools by all children of the land. In this connection we are reminded of this brief comment contained in the TABLET, of Brooklyn, after a parochial school child had won the Hearst National Flag Championship prize recently:

> "On page one is a picture of the winner of the national flag championship. The outcome of this contest has an ironical note. Mr. Hearst's papers, the voracious Brisbane, and the directed cartoonist, Windsor McCoy, for years have been painting the beauties of the public school system. No papers have gone as far in their advocacy of the public schools as the Hearst publications. The reader could get the impression that either private or denominational schools had no right to exist or that they were very inferior to all other institutions. Now a Catholic school pupil comes along and wins Mr. Hearst's prize—a trip around the world—defeating the pupils of public schools. As a matter of fact, four of the eight finalists in the contest were Catholic school pupils.
>
> "Mr. Hearst, Mr. Brisbane and Mr. McCoy got the news, but we seriously doubt if it will do them any good".

The traveler in European countries is struck with the evident beauty of Churches that the corroding hand of Time has been unable to destroy. Stately and unbelievably magnificent cathedrals bespeak the artistry that the Church fostered, throughout the ages. There can be no doubt that religion and not material reward was the inspiration of the artist. To these, religious truths were vitally powerful forces; their works of art portrayed their love of God.

In the humdrum of daily life, religion should form just as potent a factor as it did in the lives of the painters and sculpturers, whose works have immortalized their names throughout the centuries. We have an alloted task to do; we are placed in a certain state in life; the manner in which we perform our duties is an evidence of just what our religion means to us.

Readers Speak to Readers

Forth Worth, Texas,
April 5, 1929

Kind Rev. Sir:

The attached clipping from the Forth Worth Press of April 1, gives the results of an art contest conducted recently among city private and public schools.

Likewise you will notice first and third prizes in the ninth, tenth and eleventh grades were awarded to pupils of Mt. Carmel Academy, a parochial school. An honorable mention was also made in this group and an honorable mention in the seventh and eighth grade groups by Academy pupils.

This letter is written in a spirit of good will to the many of our non-Catholic readers of OUR SUNDAY VISITOR and others to show that our parochial schools rank with others in every department.

May God bless you in your daily life and work, I am

Very truly yours,
W. J. KELLY.

ST. JOSEPH'S CHURCH
Cairo, Illinois
August 25, 1928

Rev. Dear Father:

I was much interested in reading your article on the achievements of various Catholic schools during the year 1927 to 1928, which appeared in your Sunday Visitor of August 26th. However, I noticed an omission which came home very forcibly to me. On May 16, 1928, a senior of St. Joseph's Catholic High School, Frederic Johnson, won the Championship of the State of Illinois in the National Oratorical Contest. He had successfully taken part before this in both a district and sectional contest, each time in competition with representatives of Public High Schools. In the National contest at Washington he was placed in the fourth position. Frederic is now in Europe enjoying a trip which his oratorical ability won for him.

The Chicago News carried a two-column report of the contest on two successive days and I have always been at a loss to understand why the N. C. W. C. News service did not give to it any publicity. This is sent to you not in a spirit of criticism but merely as an item of information about an achievement of which we feel proud and justly so, I think. Our High School is small, only 80 pupils last year, fighting against many odds and I think a little credit will cheer the good Sisters as well as the people who have brought many sacrifices for the school.

With kindest regards and best wishes, I am,

Yours fraternally,
(Rev.) R. E. JANTZEU.

THE UNIVERSITIES, TOO!
St. Louis, Mo., Jan. 18, '29

Dear Editor:

Considerable notice has been given lately, and very properly, to the successes of our Catholic elementary and high schools in competitive tests. Here is something else. During recent years there has come into being a medical licensing board in Washington City, whose one examination is accepted by a majority of the States—at present, by 36 states—in lieu of the local examination. Moreover the names of the ten young men who make the highest grades in this Washington examination are published as an "Honor List." In the last test 214 young physicians, hailing from 40 different medical schools, took the Washington examination. Naturally not all the 40 schools, nor even all the famous old Eastern Medical schools were able to win a place in the Honor List, since there were only 10 places. Yet St. Louis University won two places! Dr. Wm. J. Watowa, a St. Louisan of Bohemian parentage, whose College work was done at his University, and Dr. Joseph J. Kessler, who made his college studies in his home town at Columbia College, Dubuque Iowa, were the banner bearers for St. Louis University. Both these young men, although now licensed to practice Medicine in 36 states, will remain another year at the University as Fellows.

A FRIEND.

The Catholic High School

By George Johnson, Ph. D.,
Associate Professor in the Department of Education, Catholic University of America.

NO greater problems face the American educator today than those involved in secondary education. The high school, the most distinctively American rung on the educational ladder, is not fulfilling the hopes of its founders. Destined to prevent class distinction by keeping the ideal of preparation for college subordinate to the more general ideal of preparation for life, it seems to be failing on both counts. The zeal for the extension of the advantages of schooling beyond the elementary stage has resulted in a school population largely mentally unfit for the sterner studies of the traditional curriculum, nor have we as yet evolved newer studies of much more than informational value. The colleges complain of the product they receive from the high school, while the prophets of democracy in education accuse the colleges of trying to crucify the pupil on the cross of entrance requirements. Propaganda backed by compulsory-education laws, has convinced the average American that his children should go to high school, but the high school is not at all sure of what it ought to do for them.

Naturally, Catholic education cannot fail to be affected by what is happening in the country at large. Whatever we may think of the merits of universal secondary education, it has become, quite generally throughout the country, a fact which we must accept. We may believe that for a particular boy or girl, the best thing in the world would be a job at the end of the eighth grade. But it is quite another thing to convince the parents of said boy or girl of the wisdom of our contention.

Hence, whether we like it or not, our boys and girls are going to high school. Immediately, then, the problem, as far as it concerns our Bishops and pastors, ceases to be primarily an educational one, and becomes pastoral. Academically, a man may talk all he pleases about restricting secondary education to those whose mental endowment destines them for higher schooling and positions of leadership. But let him talk to a Bishop of a diocese, or a pastor of a parish, and immediately he sees the question from the point of view of the salvation of souls.

This much is true. The great majority of Catholic boys and girls will go to high school. They should go to Catholic high schools. If education based on religion is necessary at all, it is universally necessary. If it is necessary in childhood, it is necessary in adolescence. Of this our Catholic people at large are convinced. They want their sons and daughters to be under the care of the Church during the years of their early youth. Nor have they failed to give generous evidence of their zeal in this regard whenever the call has gone forth for funds for Catholic high schools.

The task of supplying buildings, equipment, teachers, is, of course, a tremendous one. Yet in the final analysis it is secondary. If we aim to take care of all Catholic children of high school age in Catholic high schools, we will require large funds and armies of generous teachers. But we will require something more fundamental. Buildings, equipment, teachers, have not solved the problem for the public schools; they are experiencing the need of a philosophy of secondary education. By the same token, we must have a definite concept of the function of Catholic secondary schools, a concept based on our fundamental philosophy of life and the needs of adolescent boys and girls living in modern American society.

THOSE WHO CARRY THE MESSAGE OF TRUTH
(Editorial, The Star, Montreal)

Jesus was diligent in teaching and the truth was to make His people free. He gave an honorable place to the scribe who had been made a disciple of the kingdom of heaven, and who is "like unto a householder who bringeth forth out of his treasure things new and old." Paul gives as one of his reasons for a large missionary zeal the necessity of carrying the knowledge of saving truth among the nations. Knowledge was highly exalted and the feet of those that carried the message were beautiful upon the mountains to the peoples groping for the light. The promise of knowledge was for Paul no small part of the joy he anticipated in the future, for he who saw through a glass darkly would then see face to face, and would know even as also he was known.

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Mother Mary Magdalene, an Italian noblewoman and founder of the Poor Clare Monastery in Omaha, Neb., who has been proposed for canonization.

S. Group Cheered At St. Wenceslaus Display In Prague

...gue, Czechoslovakia.—American ...lic gymnasts participating in the ...e display in the National Stadium, ...held here, attracted special atten... during the "Orel" exercises, a ...cipal feature of the Catholic fes... in connection with the millen... celebration of St. Wenceslaus. The ...erican "Sokols" were led by Mr. ...k and the Rev. Stephen Panik. ...on Felix van de Kerhove, presi... of the International Gymnastic ..., attended all the performances, ...hich representatives of the follow... countries participated: Jugoslavia, ...oslovakia, Belgium, France, United States, Austria, Germany, England, Ireland, Poland, Roumania, Spain and Switzerland.

President Masaryk attended the sessions on the principal day of the fete, when 4,100 "Orel" men and 3,800 "Orel" women took part in the drilling.

Bogus Nun Forfeits Bond

Jeffersonville, Ind.—Mrs. Neva Miller Moss, alias Neva Pinkham, alias Neva Van Inwagen, alias Sister Mary Constance, failed to appear in court here to answer to a charge of posing as a nun. She was under a bond of $500, which was declared forfeited by Judge George C. Kopp. Residents of Jeffersonville had sworn to warrants charging her with making false statements in advertising a meeting she was to address here.

BURSES FOR THE PRIESTHOOD

Following is a list of $5,000.00 Burse contributors, some of whom are paid ...ll, while others are beginning to pay on the installment plan:
...Burses No. 1, 2, 3, 4, and 5, engaged by the Bishop; $15,000 paid in.
...Burses No. 6, 7, 8, 9, and 10, engaged by OUR SUNDAY VISITOR, ...00 paid in.
...Burse No. 11, engaged by Monsignor Oechtering; paid in full.
...Burse No. 12, engaged by the Cathedral Parish, Fort Wayne; paid in full.
...Burses No. 13 and 14, engaged by St. Paul's Parish, Marion; paid in full.
...Burse No. 15, engaged by St. Patrick's Parish, Fort Wayne; $2,000.00
...Burse No. 16, engaged by St. Peter's Parish, Fort Wayne; $1,000.00
...Burse No. 17, engaged by St. Lawrence's Parish, Muncie; paid in full.
...Burse No. 18, engaged by St. John's Parish, Tipton, $1,000.00 paid.
...Burse No. 19, engaged by St. Mary's Parish, Huntington, $3,000.00 paid.
...Burse No. 20, engaged by St. Patrick's parish, Kokomo; $4,000 paid.
...Burse No. 21, engaged by Theodore Laible for St. Joseph's Church, Ham... paid in full.
...Burse No. 22, engaged by Mr. Schumacher for St. Joseph's Parish, Mish...a; $2,000 paid.
...Burses No. 23 and 24, engaged by Walter J. Riley; paid in full.
...Burse No. 25, engaged by Gallus Bader; $4,000 paid.
...Burse No. 26, engaged by St. Joseph's Parish, Elwood; $252.00 paid.
...Burse No. 27, engaged in memory of Rose Niezer, $2,000.00 paid.
...Burse No. 28, provided by bequest of the late Frank Phillips.
...Burse No. 29, by a Friend, Logansport; paid in full.
...Burse No. 30, by Wm. W. Noll, in memory of his father; $2,500.00 paid.
...Burse No. 31, engaged by friends of St. Peter's Parish, Laporte, through ...insurance.
...Burse No. 32, engaged by friends of St. Matthew's Parish, South Bend, ...gh life insurance.
...Burse No. 33, engaged by Charles Schmid, Lake County, through life ...rance.
...Burse No. 34, engaged by the Reverend Julian Skrzypinski, through life ...rance.
...Burses No. 35-46 to be established by money now placed with the diocese ...n annuity basis, after the death of the annuitant.
...Burse No. 47, promised by the late Reverend A. L. Ellering, but not pro... as yet.
...Burse No. 48, engaged by Mr. Ambrose Major, Mishawaka; paid in full.
...Burse No. 49, engaged by Mr. M. F. Gartland, Marion; paid in full.
...Burse No. 50, engaged by a member of St. Mary's Parish, Fort Wayne.
...Burse No. 51, engaged by St. Joseph's Church, Hammond, Ind.
Six Burses have been engaged in behalf of six pastors of the diocese on Church Extension Plan, the Burses becoming effective after the death of priests.
These Burses begun or completed show that a successful start has been ..., and the hope is entertained that before the end of the year, a great ...y parishes and individuals will have one or more Burses to their credit. ...As recorded in a recent issue, the Diocese offers an annuity plan whereby ...sum of money entrusted to it is secured by the resources of the Diocese ...will earn six per cent interest for the annuitant during his life-time and ...his death the principal sum will revert to the Diocese. Any amount of ...ey entrusted to the Diocese in payment for annuity during life may be ...med to a Burse.

If You Cannot Give a Boy to the Priesthood, Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from $350.00 to $400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to $4200.00 or $4800.00.

But the establishment of a $5,000.00 Burse would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Burse by the payment of $1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the $6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Burse for the education of one poor boy after another for the Priesthood.

Write for particulars.

RETURN OF TOMB OF BL. VIRGIN TO CHURCH SOUGHT

Justice Demands Franciscans be Given Back Custody of the Shrine, Taken Away by Fraud, Says Distinguished Palestine Priest.

Jerusalem.—A demand that the Sepulchre of the Blessed Virgin be restored to the custody of the Franciscan Order in the Holy Land is made by the Rt. Rev. Anton Aracil, O.F.M., in an article in a special pamphlet which he has just caused to be published. Father Aracil traces the history of the custody of the precious sanctuary down through the ages until the time when it was turned over to the Orthodox Church by the Turkish Government in 1758.

"Justice," Father Aracil writes, "requires that this ancient and alienable right be restored to the Franciscans. Delivered from the cruel oppression of the Turks, who turned them over to those who made the best offer, the sacred sanctuaries must go back to their lawful owners for the honor of Europe, the glory of the Religion and the good name of Catholicism in the East."

Offers Documentary Proof.

The Sepulchre of the Blessed Virgin is on the left hand of the road from Jerusalem to Gethsemane, at the foot of the Mount of Olives. The ancient church there was entrusted in the time of the Crusaders to the custody of the Benedictines. In the first half of the fourteenth century, after many years of abandonment, it came into the custody of the Franciscans and was cared for by them until 1757.

Father Aracil offers documents to prove that the Franciscans were in possession of the Sepulchre during this entire period, that they made many repairs to the church building, and that none contested their right to the custodianship of the sanctuary. In 1757, however, the Orthodox Church began to agitate for possession of the shrine.

"Their claim," Father Aracil writes, "met with ready response from the Turkish Government, which had established the practice of giving title of ownership first to one group and then to another, depending on which would pay most. In default of authentic document and of titles of possession, the dissidents used fraud and calumny. By devious means they sought to establish themselves as custodians of the Sepulchre.

Taken Away by Fraud.

"Prior to 1757, the Greeks as well as the other schismatic rites had the right of free entry to the Church of Our Lady, where each of them possessed an altar, though they seldom officiated there. The chapel of the tomb, however, was reserved to the Latins. The dissident sects, particularly the Greeks, could not endure this situation. For years, dating first from 1748, attempts were made to remove Latin pictures and tapestries and substitute those of the Orthodox Church. The Procurator General of the Holy Land was obliged to appeal to the Pasha of Damascus who upheld the Franciscans.

"The order then had resort to renewing its documents of title as each new Sultan was appointed, to balk the intrigues and assaults of the dissidents. In 1857, aided by the Cadi and by false evidence, Orthodox churchmen succeeded in convincing the Grand Vizier that they had been dispossessed of the sanctuary and were being persecuted. The Sultan Osman then dispossessed the Franciscans and turned over the Sepulchre to the Orthodox Church. This action was confirmed by Mustapha III, in 1858."

Father Aracil, who is Procurator General to the Custodian of the Holy Land, concludes with a demand that the Sepulchre of the Blessed Virgin be immediately restored to the Franciscans. His article also appears in the Spanish edition of the publication of the Friars Manor in Jerusalem, La Tierra Santa.

Smiff—I hear you took a long auto trip with Sandy MacTight. Who paid traveling expenses?

Bjones—Well, we split 50-50. I furnished gas and oil while Sandy saw to the air and water.

STRANGE BUT TRUE



Without a priest for two centuries many Japanese families retained their Catholic faith that had been brought to them by early missionaries.

GETTING IN CONDITION



Captain John Law of the 1929 Notre Dame football eleven is getting in condition acting as a hod carrier and bricklayer's assistant on apartment buildings in New York.

SUNDAY'S LITURGY

August 4: Eleventh Sunday after Pentecost

By DOM GERALD McMAHON, O. S. B.

(Prepared for the N. C. W. C. News Service by the Liturgical Press, Collegeville, Minnesota.)

"By the grace of God I am what I am" (Epistle). Holy Church is the loving Spouse of Christ. The Sacraments, outward signs that work in our souls, which He left her, she has guarded and administered with undying fervor down through the ages. And, instinct with love for her divine Master, she has found in His ways examples which, like little sacraments, she has ever cherished and imitated: thus, as Christ laid His hands on the children when He blessed them (Mark 10, 13-16), so does the Church; as Christ blessed bread (John 6, 11), so too does the Church; and as Christ sent the lepers to wash in the waters (John 9, 7), so the Church blesses water for her children. So today she reminds us (Gospel) of the action of Christ when He healed the man who was deaf and dumb.

She would impress upon us that we too were deaf and dumb before we were "born again of water and the Holy Ghost;" we had no ear for the Word of God, no tongue to praise His holy Name unto salvation. Wherefore when her priest wets his fingers with the saliva of his mouth and touches the ears and nostrils of the catechumen, she re-enacts what her Spouse did to the deaf and dumb man. To be sure, Baptism itself opens our eyes and ears to the things of God, but the Spouse delights to imitate her Lord, and thereby, too, does she tell the catechumen of the miracle of grace whereby his soul is transformed.

Christ is truly "all in all" for the Church. Never for a moment can she forget that she was washed in the blood of the Lamb, that she rose again with Him to Life on Easter Sunday. And so again today, in the Epistle, she reminds us how our eyes and ears were opened to the saving word—"the Gospel which we have received, and wherein we stand, and by which also we are saved"—we, the least of the servants of God. "By the grace of God I am what I am."

It is in Christ that the Church is one; it is Christ "who maketh men of one mind to dwell in a house"—men who have received one Gospel, who share in one Sacrifice and eat of one victim (Introit). It is Christ who healed us when we were deaf and dumb to the things of Life, Christ who put our enemy to shame by our Baptism, wherein we were mysteriously washed in His Blood (Offertory).

If we live with Christ and in Christ, all things work to our good—our worst enemies are our best friends, the injuries we receive and bear, Christ will turn to our glory; trials and temptations are but God's way of uniting us ever more closely to Himself. These are the first fruits, the substance, the important things of life (Communion song).

But it is not we ourselves who have merited to hear the saving word, not ourselves who can raise our voice in praise gratifying to God. It is God who giveth "power and strength to his people" (Introit). "By the grace of God I am what I am."

The Rev. Didacus A. Brackmann, C. PP. S. Educator, Dies in Ohio

Twenty-seven years of loyal service to God and man in the Holy Priesthood, twenty-seven years of fidelity to his Community as a priest, twenty-seven years of self-sacrifice as an ambassador of Christ were concluded with the death of the Rev. Didacus A. Brackmann, C.PP.S., on July 24th, when the God, Whom he had so faithfully served as a priest, called him to Himself.

Practically twenty-five years of his sacerdotal life were spent in the education of young men to the Holy Priesthood. Being a model of virtue himself, he was eminently fitted for the work and, as a professor, he was most successful.

Funeral services were conducted at St. Charles' Seminary, Carthagena, O., on July 27th. The Rev. Theodosius Brackmann, C.PP.S., brother of the deceased, was celebrant at the Solemn Requiem Mass. Burial was in the community cemetery.

"That dog of Coogler's will be the death of me, barking at me every time I pass."

"But barking dogs don't bite."

"I know, but I'd rather be bitten at once than kept in suspense."

Meet the HIERARCHY



BISHOP PAUL P. RHODE.

The Rt. Rev. Paul Peter Rhode, Bishop of Green Bay, Wisconsin.

FINDING OF SWORD OF ST. CATHERINE FETED IN FRANCE

Twenty-five Thousand Take Part in Festival In Touraine Commemorating Event in the Life of Joan of Arc.

Paris.—In the little village of St. Catherine de Fierbois, in Touraine, 25,000 persons gathered to commemorate in the presence of the Archbishop of Tours and many bishops a prodigy which occurred during the eventful life of Joan of Arc—the finding of the sword of St. Catherine de Fierbois. Following a solemn Mass in the chateau park, the scene of the finding of the sword was re-enacted.

On her way to Chinon to find the king in whose service she wished to place herself, Joan of Arc passed through St. Catherine de Fierbois. As she entered friendly country, she abandoned her practice of traveling by night and profited by this opportunity for hearing Mass. She joyfully attended three Masses in succession. On March 4, 1429, she sent a messenger from there to the king to announce her arrival.

Some weeks later, when the king decided to give her horses, armor and the command of troops, Joan refused the sword which he offered her and asked that some one be sent to the chapel of St. Catherine de Fierbois where an old sword would be found behind the altar, all covered with rust and marked with five crosses.

Everyone in the country was ignorant of the existence of this sword. Nevertheless it was found in exactly the spot described by Joan, who followed the dictates of the saintly voices she had heard. The sword was polished until it shone like new and was presented to her. This marvelous discovery had a great effect and was recounted everywhere.

Rev. Robert S. Lloyd Heads Georgetown U. Preparatory School

Washington.—The Rev. Robert S. Lloyd, S.J., who, at 36, is one of the most prominent preachers in the Society of Jesus, has been named headmaster of the Georgetown Preparatory School at Garrett Park, Md., near here, succeeding the Rev. Thomas Addison Emmet, S.J., who has just completed a term of six years in office.

Father Emmet leaves in a few days for Boston, there to await assignment in the New England Province of the Society of Jesus.

Father Lloyd is a native of New York, and attended Fordham University before entering the Jesuit novitiate. He is well known in many cities as a lecturer on sociology.

During the last year, the Rev. W. Coleman Nevils, S.J., President of Georgetown University, authorized a separate incorporation of the Preparatory School, which had been a part of the University since its founding.

Irish Emancipator's Home Is to Be Made National Memorial

Dublin.—Derrynane Abbey, where Daniel O'Connell lived the greater part of his life in his native Kerry, is to be preserved for the nation. The ruins of Carhan House, where the Liberator was born, also are to be purchased by trustees and maintained as a memorial.

For these purposes a public appeal for subscriptions has been issued by a large gathering of clergy and laity at Tralee, at which the Most Rev. Dr. O'Brien, Bishop of Tralee, presided.

The Misses O'Connell, who at present occupy Derrynane Abbey, and Captain O'Connell, who is the next in succession, have declared themselves pleased with the proposal to have their home acquired as a national memorial, and have expressed their intention of cordially cooperating with the plan.

Derrynane Abbey is in a condition of moderately good repair. Its preservation as a memorial demands the expendtude of a very considerable sum of money, in order to put it into a state of first-class preservation.

Tomasso—How is your son doing these days?

Tobasco—Fine! He gets $100 for teaching the latest dances two evenings a week. Then, of course, he gets his $2.75 a day in the lunch room.

This Week in CATHOLIC HISTORY



On August 7, 1814, the Society of Jesus was restored to good standing after having been suppressed for forty years.

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POEM

THE BOY FOR ME

The boy who holds mother and home
 Above the boys who loaf on the street,
Who places her love above all jeers,
 Is the lad I like to meet.

The boy who is not ashamed to lean,
 Sometimes on his mother's knee,
Or to fold his hand with her own—
 Oh, this is the boy for me.

The boy who is always father's chum,
 Who walks with him day by day,
Who plans with him and works with him,
 Will never go far astray.

The boy who listens to his father's advice
 Though it's wisdom he cannot see,
Who knows that father is his best friend—
 Is ever the boy for me.

For father, mother, and home dear lad,
 Give love that knows no defeat;
They are always true—can you say the same
 Of your friends that loaf on the street?

Oh, the boy who is not afraid to lean,
 Sometimes on his mother's knee,
Who is proud to be known as father's chum,
 Is always the boy for me.

SUNDAY STORY

A VACATION SACRIFICE

SCHOOL was over and vacation had begun. Mary Rita had also begun her position of taking care of two mischievous youngsters. Their parents were going to take them to the seashore now, so this Friday afternoon found Mary Rita walking slowly home with her week's wages in her pocket.

She was very tired and dull, which was unusual for jolly, active Mary Rita Kelley. How I would welcome a breezy ride to some pretty lake where I could have a refreshing swim, thought Mary Rita.

Before passing the church Mary Rita went in to make her treasured visit to Jesus in the Blessed Sacrament. Mary Rita told Him how tired she was and asked Him to make her cheerful. After a few minutes she walked out of the cool church and proceeded on her way.

Before she had gone very far a long car with modern lines stopped at her side. Mary Rita recognized the four occupants as Mr. Knight, his second wife, and two children, Diana and Gilbert. Being one of Mary Rita's close pals, Diana spoke first.

"Oh, Mary Rita, won't you please accept our invitation to come with us to the lake for a week or two? You must jump in, right now, for I asked your little brother to tell your mother that you are going with us."

"I would love that," exclaimed the delighted Mary Rita. Suddenly Mary Rita's face clouded and looked perplexed, and she added, "but are you coming into town Sunday morning?"

"Mercy, no!" cried Mrs. Knight. "Saturday nights we always stay up until midnight, for we have a little party, and go out upon the water and have a very gay evening. Won't that be lovely, dear?"

"Well, yes, but I'm sorry," began Mary Rita as if with a great effort, "but you see we Catholics are bound under pain of mortal sin to hear Mass on Sundays. Thank you for the invitation."

"Well, well, that's too bad," said Mr. Knight, coldly, as he shifted the gears, about to start the automobile.

"Good-bye, Di and Bert. Have a good time," said Mary Rita with a lump in her throat.

"Good-bye, Mary Rita," echoed the Knight children, and they were off.

"Oh, dear," sighed Mary Rita to herself, surprised that she felt as if a load were lifted from her shoulders. "Thank You, good Jesus, for helping me. They meant to be so nice to me, but I sacrificed it all for Your Loving Heart."

Mary Rita walked into the familiar back yard of the Kelley homestead and into the home-like kitchen. She kissed her dear mother and helped her to prepare the supper.

Soon the rest of the Kelleys came home from work, father, big brother, and sister. Each made the happy announcement that for two weeks they were free from the toil and competition of business life.

After supper this good family gathered on their spacious front porch. Soon Mr. Kelley gave all a great surprise. He told them something to the effect that they were to spend their vacation at a beautiful resort in Maine, where they could lay plans for swimming, tennis, fishing and any sport on land or water.

I know Mary Rita's eyes shone the brightest and I know that she anticipated the trip more than any one else.

That night before Mary Rita slipped in between the inviting sheets, she spent much time in prayer, thanking the Sacred Heart of Jesus for the graces and happiness It had given her.

A Devoted Reader.

PARENTS AND SCHOOLS.

"Parents ought not to think that they can leave it all to the boy or girl plus the teacher. There is nothing that makes for better instruction than the active interest of parents in the educational system to which they entrust their children. If the parents demonstrate that they are actively concerned in what the schools are doing, the children are certain to be more interested themselves. The teachers, likewise, respond to the stimulus of parent interest.

"There should be full cooperation between the home and the school. The parent can give valuable information to the teacher regarding the boy or girl, and the teacher, by virtue of her association with the child, soon comes into information which it would be well for the parents to have. This interchange will make for better schools, better pupils."—(Exchange).

RELIGIOUS SNAPSHOTS

St. Rose of Lima

THE flower of humility was born in Lima, Peru, on April 20, 1586, and spent her brief life in that city. From her very childhood she showed every indication of being favored of heaven. She had intense devotion to the Infant Jesus and His Blessed Mother. She spent many hours before the Blessed Sacrament, and, at an early age, determining to make St. Catherine her model in life, she began a series of fasts and mortifications that did not cease until life had fled. When her vanity was assailed, she cut off her beautiful hair and roughened her hands with toil.

Inspired by supernatural love, she decided to take a vow of virginity. At the beginning she had to overcome the opposition of her parents, who wished her to marry, but after a struggle of ten years, by patience and prayer, she won their consent to live the life in which God had called her.

When in her twentieth year she received the habit of St. Dominic and thereafter she redoubled the severity of her penances, beginning the practice of wearing a spiked metal crown, concealed by roses and an iron chain about her waist.

Whole days passed in which she partook of no food, contenting herself with the reception of the Blessed Sacrament. Sometimes she took a draught of gall with bitter herbs.

All her mortifications and penances she offered up in reparation for offenses against the Divine Majesty of God, for the conversion of sinners, for the poor souls in purgatory and for the banishment of idolatry from Peru.

Her body racked and torn by the severe trials to which she had subjected herself, the Saint died on August 30, 1617. She was canonized by Clement X in 1671. She is commonly represented wearing a crown of roses.

A BEAUTIFUL THOUGHT ON THE ORDINATIONS OF 1929.

A Priest to His Mother

They say I do not love you, mother mine,
They say that I have left you to repine;
That I, who should have propped your latter years,
Have given you a dowry of tears.
They know not, prattlers of an idle word,
The glory of the call that I have heard;
They know not of your prayer on bended knee
That heav'n's favors might rain down on me:
They know not of your heart—its fire-tried gold—
That gave to God, not once, but manifold.
Oh, I could tell them of my childhood days
When your hand led me ever in His ways,
When sacrifice of life was held above
The earthly promptings of a mother's love
And the ideal that you made to shine
Drew me to Jesus, darling mother mine.
Oh, I could tell them of your radiant face
When first I told you of the Call of Grace:
How close you held me, close against your breast,
And thanked Our Lord that you had been so blest.
You knew my love for you had not grown less,
For when the wonder of my God's caress
Lay on my spirit with its mystic touch
I felt I never loved you quite so much.
My mother, far away in alien lands
My thought is yours, and in your tender hands
I place my merits. Can you, can you think
Of all the souls that I have led to drink
From fountains pure; of countless ones who died,
And dying, knew and loved the Crucified!
For you I offer thanks on heathen sod;
You made of me a missioner of God,
And e'er before my eyes your teachings shine,
God bless and keep you, darling mother mine.

—The Rock.

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
St. Vincent's Orphanage, Fort Wayne, Ind.,
Editor Children's Page.



CHILD'S LESSON FROM TODAY'S EPISTLE.

Eleventh Sunday After Pentecost

OUR lesson of the Mass today, children, is taken from St. Paul's letter to the Corinthians. Last Sunday we were reminded of the humility of the Publican, a disposition of heart which should fill every repentant sinner. Today we learn from the same holy teacher, St. Paul, that humility is also necessary for holy people as well as sinners. One who has received the graces and blessings of friendship with God, as St. Paul himself did, should never forget how, in the past, he had offended God. This is what some spiritual writers call an "abiding sorrow for sin."

The sins of the now just man are always before him. Not that we should recall the kinds or the details of past sins, but the fact that we had offended God, had violated His laws, had lost His grace and friendship, and are now eternally grateful. Heavenly graces are given the person for the sincerity of his repentance.

Just as St. Paul, who persecuted the early Christians before his conversion, received some special knowledge of the secrets of Eternal Wisdom, and a vision of Heaven, yet he never failed to remember his past sin.

At the close of today's Epistle he tells us: "I am the least of the Apostles who am not worthy to be called an Apostle, because I persecuted the Church of God. But, by the GRACE OF GOD I am what I am."

It sometimes happens, children, that after we have successfully overcome temptations for weeks or months, we begin to take too much credit to ourselves and do not sufficiently refer all our blessings and peace and success to the Grace of God, through Whom we are what we are. As a matter of fact, the more we grow in virtue and sanctity, the greater becomes our humility. Virtue draws us closer to God, and as we draw nearer to Him we see more fully our own littleness and unworthiness. Never allow petty conceit, self-glory, nor full-fledged pride to rob you of one single iota of the merits and rewards God has promised you. One who is not humble does not know God.

IF SOMEONE ASKED YOU

Was the Roman Church always called Catholic?

The Roman Church always was Catholic, that is, Universal, the organization founded by Jesus Christ. This term Catholic was used in the earliest ages of the Church. In the beginning of the second century, St. Ignatius refers to the name Catholic as commonly used. His own words are: "Where Jesus Christ is, there is the Catholic Church." In this same sense all the early Fathers, and all the Councils of the Church, used the name Catholic.

What is the meaning of the word Catholic?

Taken from the Greek language it means UNIVERSAL, and it has always been the special name of the true Church. The true Church is widespread in its teachings, its members, and with regard to all times and all places. The word Catholic indicates a member of the Church of Rome. The word ROMAN was given in England to those who recognized the authority of the Pope as distinguished from the Protestants, who protested against the authority of the Pope of Rome. Many Protestants divide the Catholic Church into three sections, called their "Branch theory," and name the branches as follows: Oriental, Roman and Anglican. However, there is but one Catholic Church, namely, that of Rome directed by the Pope.

God, Parents and Instructors can never be requited.

RECORDED

The sister spoke admiringly to the collegian who was calling on her after the field day, at which she had been present. "And how they did applaud when you broke that record!"

Her little brother, who overheard, sniffed indignantly.

"Pa didn't applaud me for the one I broke," he complained. "He licked me."

LITURGY LESSON

OUR lesson today, children, should be of great interest to you. It is unfortunate that many children who do not read the summer editions of Page Four will miss this information. You attend Holy Mass so frequently that the different vestments worn by the priest must have excited your curiosity.

These LITURGICAL VESTMENTS worn by the priest at Mass are six in number. The names of them, given in the order in which the priest puts them on, are as follows: Amice, Alb, Cincture, Maniple, Stole, Chasuble.

The AMICE is a piece of linen about two and a half feet long and two feet wide. A cross is worked or printed in the center of the Amice. Two long strings (or tape) are attached to corners on the same side of the linen.

The word AMICE takes its meaning from the Latin word "amictus," which means "wrapped round," for the Amice is wrapped around the neck and shoulders of the priest. The priest takes hold of the two strings of the Amice, places the Amice back of his head, holding the strings above each shoulder. He touches his head with the upper portion of the Amice, allows it to slide down and about his neck, crosses the two front corners over his breast, and fixes it in a secure position by drawing the strings about his waist and tying them at the ends.

The AMICE may have taken its rise from one of two sources. In the days of early Christianity all classes of people covered their necks and protected their throats with a scarf, and, as we told you in a previous lesson, the vestments are all modeled after the common dress of that early day. The other origin from which the Amice may have taken rise is the "anagolium," which was a woolen shoulder strap worn by the monks over their habit when they were at work. It gave them greater freedom of movement of the hands.

Finally, and of most interest to you, is the meaning or symbolism of this particular vestment. Even today you might see priests of the older Religious Orders wearing the Amice partly extended over the head, and it suggests the "helmet of salvation." As a protection about the throat it is meant to bring to our minds the "discipline of the voice;" that is, the mortification of the tongue. Just as the Holy Mass always reminds us of the Passion of Christ, so the Amice suggests the cloth with which the jailors cover our Lord's face in the court of the High Priest.

LITTLE CREATURES OF GOD.

HOW BEASTS AND BIRDS SLEEP

Elephants sleep standing up. When in a herd, a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tails.

Lions, tigers and cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have screens that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—Exchange.

Employer: "Aren't you the boy who was here yesterday? Didn't I tell you I wanted an older boy?"

Kid: "Yes, I'm a day older."

—Detroit Times.

CHILDREN OF THE BIBLE

David—The Shepherd Boy

DO you remember that we told you how God, through His Prophet Samuel, chose Saul to rule over the Israelites? Well, Saul had twice provoked God by his disobedience to God's commands. As a punishment the family of Saul was no longer to rule. Some one, more worthy, was to be chosen from a neighboring tribe.

At Bethlehem, where Christ was born more than one thousand years later, lived a man named Jesse, who had eight sons. God told Samuel, the Prophet, to choose a king from among the eight sons.

Samuel went to Bethlehem, offered sacrifice, and invited the elders of the place. Then he had the sons of Jesse pass before him. Seven sons walked past Samuel, and, although they were big, handsome men, Samuel asked if there were not others, and Jesse replied that David, the youngest, was tending sheep. David was called in and immediately the Prophet said David was the chosen one of God to rule the people.

One other shepherd boy, Joseph, had ruled over the people and now the humble shepherd boy, David, was called to the throne. "The spirit of the Lord came upon David from that day forward." David went to the home of King Saul, but Saul was sad and gloomy. David would play on his harp and soothe the disturbed soul of the king. Saul made David his "armor-bearer."

Perhaps you recall that the Israelites had frequent and bitter wars with the pagan Philistines. A new war broke out. Three of David's brothers went to war, and David went home to help with the sheep. He was still a boy. The Israelite army was on one side of a mountain and the Philistines on the other. Every morning and evening a giant Philistine would come near the Israelite camp and dare any Israelite to fight him. No one would accept the challenge.

At this time David was sent with baskets of food for his brothers. He heard about the boastful giant. Often David had killed lions and bears that attacked his father's sheep, and now he would attack this giant. King Saul put his armor on David. David took off the armor, threw away the sword and went forth in his usual clothing and carrying a sling. Picking up five stones he came closer to Goliath, who laughed and cursed the boy's boldness. The first stone struck the giant and he fell forward. David rushed up, cut off his head, and the Israelites rushed on the Philistines and defeated them.

This is but a brief sketch of David, the shepherd boy, afterwards King David.

POEM

APPRECIATION

By E. A. Dwyer.

I'm glad that I can go to school
 And study every day,
And learn to live the Golden Rule
 In such a pleasant way.

I'll learn to act just like a man
 And do what I am told,
I'll always do the best I can,
 In patience, never scold.

It seems to me that I can learn
 What father wants me to,
If, carefully, I take in turn
 Each thing that I must do.

To read my lessons over once
 Is such a dreadful task,
I know he thinks that I'm a dunce
 But I know Whom I will ask,

To help me with my daily work
 And progress, though exiled
From all I love. I cannot shirk
 Before the Young and Growing Child,

To whom commands of Joseph meant
 That He must step around
And come and go where He was sent
 Without tumultuous sound.

I'll go and say a little prayer,
 Perhaps a kindly word
Will make a friend of Him up there;
 And down here, I'll be heard.

Anybody can criticise. The world is looking for the man who knows the better way.

Veterinary (to dog whose tail he is trying to clip): "Why don't you stand still so I can clip your tail?"

Dog: "I will not. That's my tail and I will stick to it."

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

* * *

THIS issue for August 4th is being written July 15th. We mention this so that you may know we have received excellent letters of application from over one thousand young Catholic ladies. In fact one application is from a young non-Catholic reader of our Page Four. The names of the CRUSADERS shall appear in this column as rapidly as space permits. Meanwhile, we expect letters to keep pouring in and we shall then be able to decide how many little badges to order and send out.

Some of the CRUSADERS have sent in rather incomplete addresses, yet in a great many letters requests have been made to write to other CRUSADERS. I am sure your letters will receive a glad welcome and a prompt reply. It is impossible, within our limited space, to publish even a few of the delightful and encouraging letters received here.

CRUSADERS, and future applicants, send applications direct to address given at the top of Page Four. The letters sent to the Huntington office of OUR SUNDAY VISITOR are delayed in reaching us. You may, of course, write to Marie Parthun, of Joliet, Illinois, who wrote the first article for the CRUSADERS, but your applications should be mailed to the Rev. F. J. McAuliffe, St. Vincent's Orphanage, Fort Wayne, Indiana.

You realize, CRUSADERS, that the extremes in style have been generally adopted by our young ladies only during the past two or three years. It is with the greatest appreciation we note the applications of young ladies of 18, 19 and 20 years. They might feel more inclined to follow the present "fashions" than the younger ladies. Moreover, their example might bring about more and better results in our CRUSADE than the younger ladies. Priests and Sisters and many Catholic mothers from all over the country have been preaching and teaching about sane and virtuous dress, and their letters attest the enthusiasm and cooperation with which they welcome your CRUSADE.

Herewith is printed an original poem, written for the CRUSADERS by Anna F. Doring:

"ONWARD CHRISTIAN MAIDENS"

Onward, Christian Maidens, marching on before,
We belong to the Crusaders, leading, as of yore.
'Tho with all modesty we do dress,
Yet plenty of style do we possess,
Altho' back and chest be covered well,
And our arms so draped that you can tell,
 We belong to the Crusaders.

Onward, Christian Maidens, forward with the strife,
We belong to the Crusaders, keeping clean our life.
'Tho standing or sitting, if you please,
With skirts we have well-covered knees.
Our lines and our curves we don't reveal
To strangers' stare; but modestly conceal,—
 We belong to the Crusaders.

Onward, Christian Maidens, this our battle cry;
We are brave Crusaders, let it resound to the sky.
To this our loyal promise, we'll ever more be true;
Never shall we falter, whatever others may do,
Showing by our example and good deportment express
That we are Christian Maidens by word and deed and dress,—
 For we belong to the Crusaders.

CATHOLIC GIRLS "MODESTY-IN-DRESS" CRUSADE

Added to the 234 members of Catholic Girls' "Modesty-In-D[ress]" Crusade are the following:

Margaret Gerhard, 315 N. Baldwin Ave., Sierra Madre, Calif.; Mary Gerhard, 315 N. ... Ave., Sierra Madre, Calif.; Christina Gerhard, ... N. Baldwin Ave., Sierra Madre, Calif.; ... Barth, Metamora, Ill.; Mary Agnes Good..., Sterling, Atlantic City, N. J.; Elaine ... Amery, Wisconsin; Nina Robichaux, R. F. D. 1, Box 222, New Iberia, La.; Amy Robichaux, R. F. D. 1, Box 222, New Iberia, La.; ... Robichaux, R. F. D. 1, Box 222, New Iberia, La.; Gerdie Robichaux, R. F. D. 1, Box 222, New Iberia, La.; Ruth Pauley, 824 W. ... Santa Barbara, Calif.; Dolores Jones, 107 W. ... Ave., Tampa, Florida; Mabel Benson, ... wood Ave., Toledo, Ohio; Helen Cecilia ..., 2817 Huntingdon Ave., Baltimore, Md.; ... Plemel, Grattan, Minn.; Mary Ellen O..., 823 North St., McDonald, Penna.; ... ningham, R. F. D. 2, Box 61, ...; Martha Thurman, Overland Park, Kansas; Margaret Sohler, Cornelius, Oregon.

Edna Sohler, R. F. D. 1, Cornelius, ...; Irma Vargo, R. F. D. Box 9, Olive ... Bend, Ind.; Mary Hanley, 18 Grove St., ...ton, Conn.; Nellie Hanley, 18 Grove St., ...ton, Conn.; Lucille Converset, R. F. D. ... 111, New Haven, Ind.; Mary Bowers, R. ... 3, Box 113, New Haven, Indiana; Glad... Ferrisburg, Vermont; Mary L. DeGreef, ... Northland, Mich.; Marie Pillion, 1004 ... St., Ottawa, Ill.; Rose Marie Lieb, 111 ... tres St., Anaheim, Calif.; Celia Marie Lieb, ... E. Charteres St., Anaheim, Calif.; Aileen ..., 1218 So. Downey Rd., Los Angeles, ...; Evelyn Fuhs, Gen. Del., St. Clair Shores, ...; Eva Leykauf, Gen. Del., St. Clair Shores, ...; Stella Johann, Rt., Box 19 Oconto, W...; Agnes Morin, Box 151, Medicine Lake, ...; Elizabeth Becker, 1400 E. Division St., ...bault, Minn.; Katty Adams, 5617 ...son, Mich.; Marie Seger, 2333 Adams..., Louisville, Ky.

Pauline Maszkiewicz St. Vincent's, ... Ind.; Agnes stecker, 280 Lincoln Ave., ...ton, Ohio; Margaret Stecker, 280 Lincoln ... Worthington, Ohio; Mary E. Stecker, 280 L... Ave., Worthington, Ohio; Regina Lakas... Black Ave., Flint, Mich.; Marie Burkel..., Hayes Ave., Milwaukee, Wis.; Rita Mu..., ...tuna, North Dakota; Mary Roberta Brown, ... E. 45th St., Tacoma, Washington; Anna Hitzler, 3149 Washington Blvd., Chicago, ...; Bonnie M. Lott, Dalton Rt., Pocahontas, ...; Mary Rose Cachat, R. F. D. 1, Louisville, ...; Margaret Breidenbach, Box 33, Eagle, W...; Mary Louise MacDonald, 222 Randolph, ... Sandwich, Ontario; Ruby Ward, St. Mary's A..., Battles Wharf, Alabama; Agnes Gardner, St. Mary's Asylum, Battles Wharf, Ala.; ... Lane, St. Mary's Asylum, Battles Wharf, ...; Minnie Kramer, St. Mary's Asylum, Battles Wharf, Ala.; Helen Back, St. Mary's Asylum, Battles Wharf, Ala.; Ruth Koger, St. Mary's Asylum, Battles Wharf, Ala.

Mittie Whitehurst, St. Mary's Asylum, Battles Wharf, Ala.; Mary Rose Chantos, 4842 ... Ave., Fordson, Mich.; Magdalen Ramusack, ... Adams St., Gary, Indiana; Catherine Fagan, ... Normal Blvd., Chicago, Ill.; Jennie Carollo, ... Normal Blvd., Chicago, Ill.; Lena Carollo, ... Normal Blvd., Chicago, Ill.; Frances Fagan, ... Normal Blvd., Chicago, Ill.; Gertrude W..., ...ton, R. F. D. 1, Lebanon, Ind.; Leona Pres..., ... Louise Ave., St. Louis, Mo.; Josephine ..., 320 16th Ave., Duluth, Minn.; Leona R. ..., 209 South Embse St., Delphos, Ohio; M... Corcoran, 426 S. 15th St., Escanaba, ...; Edna I. Gill, 438 Mt. Vernon, Detroit, Mich.

(To be continued)

UNEDUCATED PERSONS LIKE BIRDS WITH CLIPPED W[INGS]

Washington, D. C.—Finish s[chool], boys and girls! The Federal B[ureau] of Education says that untrained [per]sons average from $400 to $1,2.. [a] year; those with a common school [ed]ucation, $600 to $1,500; high sc[hool], $850 to $2,450; college, $1,400 [to] $5,000.

"To educate" means "to draw [out]" yet it often required a lot of "driv[ing] in".



A Memorial [to] Your Lo[ved] Ones

New Crucifix ... marker, attractive, ... able, and most ap... priate made today. Crucifix of solid aluminum, antique finish, extension ground of Armco resisting iron. Crucifix 7 in. by ... Extension 16 in. W... ordering give name ... deceased, date of ... and death, priest ... Price $3.00 postp... H. B. Memorial C... Clinton, Ind.

Pat. 1612357 Dec. 26-26.

ST. ANN'S WEEKLY NOVENA

If you are worried by illness ... trouble, send us your petition... Thousands have been helped by S[t.] Ann. Read of favors in ST. ANN'S HERALD. Sample copy sent on re[quest]. Bureau of the Archconfra[ternity], 2137 Ursuline Ave., N[ew] Orleans, La.



Price of Patterns, 15c EACH.
6584. Sizes: 8, 10, 12 and 14 years.
6589. Sizes: 2, 4, 6 and 8 years.
6572. Sizes: 34, 36, 38, 40, 42 and ... inches bust measure.
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"CATHOLIC FACTS"

This work, "Vest Pocket Book of Catholic Facts," by Bishop Noll, contains 260 pages of condensed information. It answers the questions more commonly asked by non-Catholics; those concerning Catholic doctrine, practice, organization; statistical data; even reflections for Mass and Holy Communion. It is a book every Catholic will want to possess. Now it is offered in three different bindings, at prices to meet every purse!

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Mother Mary Magdalene, an Italian noblewoman and founder of the Poor Clare Monastery in Omaha, Neb., who has been proposed for canonization.

U. S. Group Cheered At St. Wenceslaus Display In Prague

gue, Czechoslovakia.—American ic gymnasts participating in the display in the National Stadium, held here, attracted special attention during the "Orel" exercises, a ipal feature of the Catholic fes- es in connection with the millen- celebration of St. Wenceslaus. The ican "Sokols" were led by Mr. and the Rev. Stephen Panik. on Felix van de Kerhove, presi- of the International Gymnastic , attended all the performances, ich representatives of the follow- ountries participated: Jugoslavia, oslovakia, Belgium, France, United States, Austria, Germany, England, Ireland, Poland, Roumania, Spain and Switzerland.

President Masaryk attended the sessions on the principal day of the fete, when 4,100 "Orel" men and 3,800 "Orel" women took part in the drilling.

Bogus Nun Forfeits Bond

Jeffersonville, Ind.—Mrs. Neva Miller Moss, alias Neva Pinkham, alias Neva Van Inwagen, alias Sister Mary Constance, failed to appear in court here to answer to a charge of posing as a nun. She was under a bond of $500, which was declared forfeited by Judge George C. Kopp. Residents of Jeffersonville had sworn to warrants charging her with making false statements in advertising a meeting she was to address here.

BURSES FOR THE PRIESTHOOD

Following is a list of $5,000.00 Burse contributors, some of whom are paid ll, while others are beginning to pay on the installment plan:
Burses No. 1, 2, 3, 4, and 5, engaged by the Bishop; $15.000 paid in.
Burse No. 6, 7, 8, 9, and 10, engaged by OUR SUNDAY VISITOR, 00 paid in.
Burse No. 11, engaged by Monsignor Oechtering; paid in full.
Burse No. 12, engaged by the Cathedral Parish, Fort Wayne; paid in full.
Burses No. 13 and 14, engaged by St. Paul's Parish, Marion; paid in full.
Burse No. 15, engaged by St. Patrick's Parish, Fort Wayne; $2,000.00
Burse No. 16, engaged by St. Peter's Parish, Fort Wayne; $1,000.00
Burse No. 17, engaged by St. Lawrence's Parish, Muncie; paid in full.
Burse No. 18, engaged by St. John's Parish, Tipton, $1,000.00 paid.
Burse No. 19, engaged by St. Mary's Parish, Huntington, $3,000.00 paid.
Burse No. 20, engaged by St. Patrick's parish, Kokomo; $4,000 paid.
Burse No. 21, engaged by Theodore Laible for St. Joseph's Church, Hamd; paid in full.
Burse No. 22, engaged by Mr. Schumacher for St. Joseph's Parish, Mish-a; $2,000 paid.
Burses No. 23 and 24, engaged by Walter J. Riley; paid in full.
Burse No. 25, engaged by Gallus Bader; $4,000 paid.
Burse No. 26, engaged by St. Joseph's Parish, Elwood; $252.00 paid.
Burse No. 27, engaged in memory of Rose Niezer, $2,000.00 paid.
Burse No. 28, provided by bequest of the late Frank Phillips.
Burse No. 29, by a Friend, Logansport; paid in full.
Burse No. 30, by Wm. W. Noll, in memory of his father; $2,500.00 paid.
Burse No. 31, engaged by friends of St. Peter's Parish, Laporte, through insurance.
Burse No. 32, engaged by friends of St. Matthew's Parish, South Bend, gh life insurance.
Burse No. 33, engaged by Charles Schmid, Lake County, through life rance.
Burse No. 34, engaged by the Reverend Julian Skrzypinski, through life rance.
Burses No. 35-46 to be established by money now placed with the diocese n annuity basis, after the death of the annuitant.
Burse No. 47, promised by the late Reverend A. L. Ellering, but not pro- d as yet.
Burse No. 48, engaged by Mr. Ambrose Major, Mishawaka; paid in full.
Burse No. 49, engaged by Mr. M. F. Gartland, Marion; paid in full.
Burse No. 50, engaged by a member of St. Mary's Parish, Fort Wayne.
Burse No. 51, engaged by St. Joseph's Church, Hammond, Ind.
Six Burses have been engaged in behalf of six pastors of the diocese on Church Extension Plan, the Burses becoming effective after the death of priests.
These Burses begun or completed show that a successful start has been e, and the hope is entertained that before the end of the year, a great y parishes and individuals will have one or more Burses to their credit. As recorded in a recent issue, the Diocese offers an annuity plan whereby sum of money entrusted to it is secured by the resources of the Diocese will earn six per cent interest for the annuitant during his life-time and n death the principal sum will revert to the Diocese. Any amount of y entrusted to the Diocese in payment for annuity during life may be ned to a Burse.

If You Cannot Give a Boy to the Priesthood,

Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from $350.00 to $400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to $4200.00 or $4800.00.

But the establishment of a $5,000.00 Burse would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Burse by the payment of $1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the $6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Burse for the education of one poor boy after another for the Priesthood.

Write for particulars.

RETURN OF TOMB OF BL. VIRGIN TO CHURCH SOUGHT

Justice Demands Franciscans be Given Back Custody of the Shrine, Taken Away by Fraud, Says Distinguished Palestine Priest.

Jerusalem.—A demand that the Sepulchre of the Blessed Virgin be restored to the custody of the Franciscan Order in the Holy Land is made by the Rt. Rev. Anton Aracil, O.F.M., in an article in a special pamphlet which he has just caused to be published. Father Aracil traces the history of the custody of the precious sanctuary down through the ages until the time when it was turned over to the Orthodox Church by the Turkish Government in 1758.

"Justice," Father Aracil writes, "requires that this ancient and alienable right be restored to the Franciscans. Delivered from the cruel oppression of the Turks, who turned them over to those who made the best offer, the sacred sanctuaries must go back to their lawful owners for the honor of Europe, the glory of the Religion and the good name of Catholicism in the East."

Offers Documentary Proof.

The Sepulchre of the Blessed Virgin is on the left hand of the road from Jerusalem to Gethsemane, at the foot of the Mount of Olives. The ancient church there was entrusted in the time of the Crusaders to the custody of the Benedictines. In the first half of the fourteenth century, after many years of abandonment, it came into the custody of the Franciscans and was cared for by them until 1757.

Father Aracil offers documents to prove that the Franciscans were in possession of the Sepulchre during this entire period, that they made many repairs to the church building, and that none contested their right to the custodianship of the sanctuary. In 1757, however, the Orthodox Church began to agitate for possession of the shrine.

"Their claim," Father Aracil writes, "met with ready response from the Turkish Government, which had established the practice of giving title of ownership first to one group and then to another, depending on which would pay most. In default of authentic document and of titles of possession, the dissidents used fraud and calumny. By devious means they sought to establish themselves as custodians of the Sepulchre.

Taken Away by Fraud.

"Prior to 1757, the Greeks as well as the other schismatic rites had the right of free entry to the Church of Our Lady, where each of them possessed an altar, though they seldom officiated there. The chapel of the tomb, however, was reserved to the Latins. The dissident sects, particularly the Greeks, could not endure this situation. For years, dating first from 1748, attempts were made to remove Latin pictures and tapestries and substitute those of the Orthodox Church. The Procurator General of the Holy Land was obliged to appeal to the Pasha of Damascus who upheld the Franciscans.

"The order then had resort to renewing its documents of title as each new Sultan was appointed, to balk the intrigues and assaults of the dissidents. In 1857, aided by the Cadi and by false evidence, Orthodox churchmen succeeded in convincing the Grand Vizier that they had been dispossessed of the sanctuary and were being persecuted. The Sultan Osman then dispossessed the Franciscans and turned over the Sepulchre to the Orthodox Church. This action was confirmed by Mustapha III, in 1858."

Father Aracil, who is Procurator General to the Custodian of the Holy Land, concludes with a demand that the Sepulchre of the Blessed Virgin be immediately restored to the Franciscans. His article also appears in the Spanish edition of the publication of the Friars Manor in Jerusalem, La Tierra Santa.

Smiff—I hear you took a long auto trip with Sandy MacTight. Who paid traveling expenses?

Bjones—Well, we split 50-50. I furnished gas and oil while Sandy saw to the air and water.

STRANGE BUT TRUE



Without a priest for two centuries many Japanese families retained their Catholic faith that had been brought to them by early missionaries.

GETTING IN CONDITION



Captain John Law of the 1929 Notre Dame football eleven is getting in condition acting as a hod carrier and bricklayer's assistant on apartment buildings in New York.

SUNDAY'S LITURGY

August 4: Eleventh Sunday after Pentecost

By DOM GERALD McMAHON, O. S. B.

(Prepared for the N. C. W. C. News Service by the Liturgical Press: Collegeville, Minnesota.)

"By the grace of God I am what I am" (Epistle). Holy Church is the loving Spouse of Christ. The Sacraments, outward signs that work in our souls, which He left her, she has guarded and administered with undying fervor down through the ages. And, instinct with love for her divine Master, she has found in His ways examples which, like little sacraments, she has ever cherished and imitated: thus, as Christ laid His hands on the children when He blessed them (Mark 10, 13-16), so does the Church; as Christ blessed bread (John 6, 11), so too does the Church; and as Christ sent the lepers to wash in the waters (John 9, 7), so the Church blesses water for her children. So today she reminds us (Gospel) of the action of Christ when He healed the man who was deaf and dumb.

She would impress upon us that we too were deaf and dumb before we were "born again of water and the Holy Ghost;" we had no ear for the Word of God, no tongue to praise His holy Name unto salvation. Wherefore when her priest wets his fingers with the saliva of his mouth and touches the ears and nostrils of the catechumen, she re-enacts what her Spouse did to the deaf and dumb man. To be sure, Baptism itself opens our eyes and ears to the things of God, but the Spouse delights to imitate her Lord, and thereby, too, does she tell the catechumen of the miracle of grace whereby his soul is transformed.

Christ is truly "all in all" for the Church. Never for a moment can she forget that she was washed in the blood of the Lamb, that she rose again with Him to Life on Easter Sunday. And so again today, in the Epistle, she reminds us how our eyes and ears were opened to the saving word—"the Gospel which we have received, and wherein we stand, and by which also we are saved"—we, the least of the servants of God. "By the grace of God I am what I am."

It is in Christ that the Church is one; it is Christ "who maketh men of one mind to dwell in a house"—men who have received one Gospel, who share in one Sacrifice and eat of one victim (Introit). It is Christ who healed us when we were deaf and dumb to the things of Life, Christ who put our enemy to shame by our Baptism, wherein we were mysteriously washed in His Blood (Offertory).

If we live with Christ and in Christ, all things work to our good—our worst enemies are our best friends, the injuries we receive and bear, Christ will turn to our glory; trials and temptations are but God's way of uniting us ever more closely to Himself. These are the first fruits, the substance, the important things of life (Communion song).

But it is not we ourselves who have merited to hear the saving word, not ourselves who can raise our voice in praise gratifying to God. It is God who giveth "power and strength to his people" (Introit). "By the grace of God I am what I am."

The Rev. Didacus A. Brackmann, C. PP. S. Educator, Dies in Ohio

Twenty-seven years of loyal service to God and man in the Holy Priesthood, twenty-seven years of fidelity to his Community as a priest, twenty-seven years of self-sacrifice as an ambassador of Christ were concluded with the death of the Rev. Didacus A. Brackmann, C.PP.S., on July 24th, when the God, Whom he had so faithfully served as a priest, called him to Himself.

Practically twenty-five years of his sacerdotal life were spent in the education of young men to the Holy Priesthood. Being a model of virtue himself, he was eminently fitted for the work and, as a professor, he was most successful.

Funeral services were conducted at St. Charles' Seminary, Carthagena, O., on July 27th. The Rev. Theodosius Brackmann, C.PP.S., brother of the deceased, was celebrant at the Solemn Requiem Mass. Burial was in the community cemetery.

"That dog of Coogler's will be the death of me, barking at me every time I pass."

"But barking dogs don't bite."

"I know, but I'd rather be bitten at once than kept in suspense."

Meet the HIERARCHY



BISHOP PAUL P. RHODE.

The Rt. Rev. Paul Peter Rhode, Bishop of Green Bay, Wisconsin.

FINDING OF SWORD OF ST. CATHERINE FETED IN FRANCE

Twenty-five Thousand Take Part in Festival In Touraine Commemorating Event in the Life of Joan of Arc.

Paris.—In the little village of St. Catherine de Fierbois, in Touraine, 25,000 persons gathered to commemorate in the presence of the Archbishop of Tours and many bishops a prodigy which occurred during the eventful life of Joan of Arc—the finding of the sword of St. Catherine de Fierbois. Following a solemn Mass in the chateau park, the scene of the finding of the sword was re-enacted.

On her way to Chinon to find the king in whose service she wished to place herself, Joan of Arc passed through St. Catherine de Fierbois. As she entered friendly country, she abandoned her practice of traveling by night and profited by this opportunity for hearing Mass. She joyfully attended three Masses in succession. On March 4, 1429, she sent a messenger from there to the king to announce her arrival.

Some weeks later, when the king decided to give her horses, armor and the command of troops, Joan refused the sword which he offered her and asked that some one be sent to the chapel of St. Catherine de Fierbois where an old sword would be found behind the altar, all covered with rust and marked with five crosses.

Everyone in the country was ignorant of the existence of this sword. Nevertheless it was found in exactly the spot described by Joan, who followed the dictates of the saintly voices she had heard. The sword was polished until it shone like new and was presented to her. This marvelous discovery had a great effect and was recounted everywhere.

Rev. Robert S. Lloyd Heads Georgetown U. Preparatory School

Washington.—The Rev. Robert S. Lloyd, S.J., who, at 36, is one of the most prominent preachers in the Society of Jesus, has been named headmaster of the Georgetown Preparatory School at Garrett Park, Md., near here, succeeding the Rev. Thomas Addison Emmet, S.J., who has just completed a term of six years in office.

Father Emmet leaves in a few days for Boston, there to await assignment in the New England Province of the Society of Jesus.

Father Lloyd is a native of New York, and attended Fordham University before entering the Jesuit novitiate. He is well known in many cities as a lecturer on sociology.

During the last year, the Rev. W. Coleman Nevils, S.J., President of Georgetown University, authorized a separate incorporation of the Preparatory School, which had been a part of the University since its founding.

Irish Emancipator's Home Is to Be Made National Memorial

Dublin.—Derrynane Abbey, where Daniel O'Connell lived the greater part of his life in his native Kerry, is to be preserved for the nation. The ruins of Carhan House, where the Liberator was born, also are to be purchased by trustees and maintained as a memorial.

For these purposes a public appeal for subscriptions has been issued by a large gathering of clergy and laity at Tralee, at which the Most Rev. Dr. O'Brien, Bishop of Tralee, presided.

The Misses O'Connell, who at present occupy Derrynane Abbey, and Captain O'Connell, who is the next in succession, have declared themselves pleased with the proposal to have their home acquired as a national memorial, and have expressed their intention of cordially cooperating with the plan.

Derrynane Abbey is in a condition of moderately good repair. Its preservation as a memorial demands the expendtude of a very considerable sum of money, in order to put it into a state of first-class preservation.

Tomasso—How is your son doing these days?

Tobasco—Fine! He gets $100 for teaching the latest dances two evenings a week. Then, of course, he gets his $2.75 a day in the lunch room.

This Week in CATHOLIC HISTORY



On August 7, 1814, the Society of Jesus was restored to good standing after having been suppressed for forty years.

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POEM

THE BOY FOR ME

The boy who holds mother and home
Above the boys who loaf on the street,
Who places her love above all jeers,
Is the lad I like to meet.

The boy who is not ashamed to lean,
Sometimes on his mother's knee,
Or to fold his hand with her own—
Oh, this is the boy for me.

The boy who is always father's chum,
Who walks with him day by day,
Who plans with him and works with him,
Will never go far astray.

The boy who listens to his father's advice
Though it's wisdom he cannot see,
Who knows that father is his best friend—
Is ever the boy for me.

For father, mother, and home dear lad,
Give love that knows no defeat;
They are always true—can you say the same
Of your friends that loaf on the street?

Oh, the boy who is not afraid to lean,
Sometimes on his mother's knee,
Who is proud to be known as father's chum,
Is always the boy for me.

SUNDAY STORY

A VACATION SACRIFICE

SCHOOL was over and vacation had begun. Mary Rita had also begun her position of taking care of two mischievous youngsters. Their parents were going to take them to the seashore now, so this Friday afternoon found Mary Rita walking slowly home with her week's wages in her pocket.

She was very tired and dull, which was unusual for jolly, active Mary Rita Kelley. How I would welcome a breezy ride to some pretty lake where I could have a refreshing swim, thought Mary Rita.

Before passing the church Mary Rita went in to make her treasured visit to Jesus in the Blessed Sacrament. Mary Rita told Him how tired she was and asked Him to make her cheerful. After a few minutes she walked out of the cool church and proceeded on her way.

Before she had gone very far a long car with modern lines stopped at her side. Mary Rita recognized the four occupants as Mr. Knight, his second wife, and two children, Diana and Gilbert. Being one of Mary Rita's close pals, Diana spoke first.

"Oh, Mary Rita, won't you please accept our invitation to come with us to the lake for a week or two? You must jump in, right now, for I asked your little brother to tell your mother that you are going with us."

"I would love that," exclaimed the delighted Mary Rita. Suddenly Mary Rita's face clouded and looked perplexed, and she added, "but are you coming into town Sunday morning?"

"Mercy, no!" cried Mrs. Knight. "Saturday nights we always stay up until midnight, for we have a little party, and go out upon the water and have a very gay evening. Won't that be lovely, dear?"

"Well, yes, but I'm sorry," began Mary Rita as if with a great effort, "but you see we Catholics are bound under pain of mortal sin to hear Mass on Sundays. Thank you for the invitation."

"Well, well, that's too bad," said Mr. Knight, coldly, as he shifted the gears, about to start the automobile.

"Good-bye, Di and Bert. Have a good time," said Mary Rita with a lump in her throat.

"Good-bye, Mary Rita," echoed the Knight children, and they were off.

"Oh, dear," sighed Mary Rita to herself, surprised that she felt as if a load were lifted from her shoulders. "Thank You, good Jesus, for helping me. They meant to be so nice to me, but I sacrificed it all for Your Loving Heart."

Mary Rita walked into the familiar back yard of the Kelley homestead and into the home-like kitchen. She kissed her dear mother and helped her to prepare the supper.

Soon the rest of the Kelleys came home from work, father, big brother, and sister. Each made the happy announcement that for two weeks they were free from the toil and competition of business life.

After supper this good family gathered on their spacious front porch. Soon Mr. Kelley gave all a great surprise. He told them something to the effect that they were to spend their vacation at a beautiful resort in Maine, where they could lay plans for swimming, tennis, fishing and any sport on land or water.

I know Mary Rita's eyes shone the brightest and I know that she anticipated the trip more than any one else.

That night before Mary Rita slipped in between the inviting sheets, she spent much time in prayer, thanking the Sacred Heart of Jesus for the graces and happiness It had given her.

A Devoted Reader.

PARENTS AND SCHOOLS.

"Parents ought not to think that they can leave it all to the boy or girl plus the teacher. There is nothing that makes for better instruction than the active interest of parents in the educational system to which they entrust their children. If the parents demonstrate that they are actively concerned in what the schools are doing, the children are certain to be more interested themselves. The teachers, likewise, respond to the stimulus of parent interest.

"There should be full cooperation between the home and the school. The parent can give valuable information to the teacher regarding the boy or girl, and the teacher, by virtue of her association with the child, soon comes into information which it would be well for the parents to have. This interchange will make for better schools, better pupils."—(Exchange).

RELIGIOUS SNAPSHOTS

St. Rose of Lima

THE flower of humility was born in Lima, Peru, on April 20, 1586, and spent her brief life in that city. From her very childhood she showed every indication of being favored of heaven. She had intense devotion to the Infant Jesus and His Blessed Mother. She spent many hours before the Blessed Sacrament, and, at an early age, determining to make St. Catherine her model in life, she began a series of fasts and mortifications that did not cease until life had fled. When her vanity was assailed, she cut off her beautiful hair and roughened her hands with toil.

Inspired by supernatural love, she decided to take a vow of virginity. At the beginning she had to overcome the opposition of her parents, who wished her to marry, but after a struggle of ten years, by patience and prayer, she won their consent to live the life in which God had called her.

When in her twentieth year she received the habit of St. Dominic and thereafter she redoubled the severity of her penances, beginning the practice of wearing a spiked metal crown, concealed by roses and an iron chain about her waist.

Whole days passed in which she partook of no food, contenting herself with the reception of the Blessed Sacrament. Sometimes she took a draught of gall with bitter herbs.

All her mortifications and penances she offered up in reparation for offenses against the Divine Majesty of God, for the conversion of sinners, for the poor souls in purgatory and for the banishment of idolatry from Peru.

Her body racked and torn by the severe trials to which she had subjected herself, the Saint died on August 30, 1617. She was canonized by Clement X in 1671. She is commonly represented wearing a crown of roses.

A BEAUTIFUL THOUGHT ON THE ORDINATIONS OF 1929.

A Priest to His Mother

They say I do not love you, mother mine,
They say that I have left you to repine;
That I, who should have propped your latter years,
Have given you a dowry of tears.
They know not, prattlers of an idle word,
The glory of the call that I have heard;
They know not of your prayer on bended knee
That heav'n's favors might rain down on me:
They know not of your heart—its fire-tried gold—
That gave to God, not once, but manifold.
Oh, I could tell them of my childhood days
When your hand led me ever in His ways,
When sacrifice of life was held above
The earthly promptings of a mother's love
And the ideal that you made to shine
Drew me to Jesus, darling mother mine.
Oh, I could tell them of your radiant face
When first I told you of the Call of Grace:
How close you held me, close against your breast,
And thanked Our Lord that you had been so blest.
You knew my love for you had not grown less,
For when the wonder of my God's caress
Lay on my spirit with its mystic touch
I felt I never loved you quite so much.
My mother, far away in alien lands
My thought is yours, and in your tender hands
I place my merits. Can you, can you think
Of all the souls that I have led to drink
From fountains pure; of countless ones who died,
And dying, knew and loved the Crucified!
For you I offer thanks on heathen sod;
You made of me a missioner of God,
And e'er before my eyes your teachings shine,
God bless and keep you, darling mother mine.

—The Rock.

CHILDREN'S COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
St. Vincent's Orphanage, Fort Wayne, Ind.,
Editor Children's Page.



CHILD'S LESSON FROM TODAY'S EPISTLE.

Eleventh Sunday After Pentecost

OUR lesson of the Mass today, children, is taken from St. Paul's letter to the Corinthians. Last Sunday we were reminded of the humility of the Publican, a disposition of heart which should fill every repentant sinner. Today we learn from the same holy teacher, St. Paul, that humility is also necessary for holy people as well as sinners. One who has received the graces and blessings of friendship with God, as St. Paul himself did, should never forget how, in the past, he had offended God. This is what some spiritual writers call an "abiding sorrow for sin."

The sins of the now just man are always before him. Not that we should recall the kinds or the details of past sins, but the fact that we had offended God, had violated His laws, had lost His grace and friendship, and are now eternally grateful. Heavenly graces are given the person for the sincerity of his repentance.

Just as St. Paul, who persecuted the early Christians before his conversion, received some special knowledge of the secrets of Eternal Wisdom, and a vision of Heaven, yet he never failed to remember his past sin.

At the close of today's Epistle he tells us: "I am the least of the Apostles who am not worthy to be called an Apostle, because I persecuted the Church of God. But, by the GRACE OF GOD I am what I am."

It sometimes happens, children, that after we have successfully overcome temptations for weeks or months, we begin to take too much credit to ourselves and do not sufficiently refer all our blessings and peace and success to the Grace of God, through Whom we are what we are. As a matter of fact, the more we grow in virtue and sanctity, the greater becomes our humility. Virtue draws us closer to God, and as we draw nearer to Him we see more fully our own littleness and unworthiness. Never allow petty conceit, self-glory, nor full-fledged pride to rob you of one single iota of the merits and rewards God has promised you. One who is not humble does not know God.

IF SOMEONE ASKED YOU

Was the Roman Church always called Catholic?

The Roman Church always was Catholic, that is, Universal, the organization founded by Jesus Christ. This term Catholic was used in the earliest ages of the Church. In the beginning of the second century, St. Ignatius refers to the name Catholic as commonly used. His own words are: "Where Jesus Christ is, there is the Catholic Church." In this same sense all the early Fathers, and all the Councils of the Church, used the name Catholic.

What is the meaning of the word Catholic?

Taken from the Greek language it means UNIVERSAL, and it has always been the special name of the true Church. The true Church is widespread in its teachings, its members, and with regard to all times and all places. The word Catholic indicates a member of the Church of Rome. The word ROMAN was given in England to those who recognized the authority of the Pope as distinguished from the Protestants, who protested against the authority of the Pope of Rome. Many Protestants divide the Catholic Church into three sections, called their "Branch theory," and name the branches as follows: Oriental, Roman and Anglican. However, there is but one Catholic Church, namely, that of Rome directed by the Pope.

God, Parents and Instructors can never be requited.

RECORDED

The sister spoke admiringly to the collegian who was calling on her after the field day, at which she had been present. "And how they did applaud when you broke that record!"

Her little brother, who overheard, sniffed indignantly.

"Pa didn't applaud me for the one I broke," he complained. "He licked me."

LITURGY LESSON

OUR lesson today, children, should be of great interest to you. It is unfortunate that many children who do not read the summer editions of Page Four will miss this information. You attend Holy Mass so frequently that the different vestments worn by the priest must have excited your curiosity.

These LITURGICAL VESTMENTS worn by the priest at Mass are six in number. The names of them, given in the order in which the priest puts them on, are as follows: Amice, Alb, Cincture, Maniple, Stole, Chasuble.

The AMICE is a piece of linen about two and a half feet long and two feet wide. A cross is worked or printed in the center of the Amice. Two long strings (or tape) are attached to corners on the same side of the linen.

The word AMICE takes its meaning from the Latin word "amictus," which means "wrapped round," for the Amice is wrapped around the neck and shoulders of the priest. The priest takes hold of the two strings of the Amice, places the Amice back of his head, holding the strings above each shoulder. He touches his head with the upper portion of the Amice, allows it to slide down and about his neck, crosses the two front corners over his breast, and fixes it in a secure position by drawing the strings about his waist and tying them at the ends.

The AMICE may have taken its rise from one of two sources. In the days of early Christianity all classes of people covered their necks and protected their throats with a scarf, and, as we told you in a previous lesson, the vestments are all modeled after the common dress of that early day. The other origin from which the Amice may have taken rise is the "anagolium," which was a woolen shoulder strap worn by the monks over their habit when they were at work. It gave them greater freedom of movement of the hands.

Finally, and of most interest to you, is the meaning or symbolism of this particular vestment. Even today you might see priests of the older Religious Orders wearing the Amice partly extended over the head, and it suggests the "helmet of salvation." As a protection about the throat it is meant to bring to our minds the "discipline of the voice;" that is, the mortification of the tongue. Just as the Holy Mass always reminds us of the Passion of Christ, so the Amice suggests the cloth with which the jailors cover our Lord's face in the court of the High Priest.

LITTLE CREATURES OF GOD.

HOW BEASTS AND BIRDS SLEEP

Elephants sleep standing up. When in a herd, a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore, they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tails.

Lions, tigers and cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have screens that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.—Exchange.

Employer: "Aren't you the boy who was here yesterday? Didn't I tell you I wanted an older boy?"

Kid: "Yes, I'm a day older."

—Detroit Times.

CHILDREN OF THE BIBLE

David—The Shepherd Boy

DO you remember that we told you how God, through His Prophet Samuel, chose Saul to rule over the Israelites? Well, Saul had twice provoked God by his disobedience to God's commands. As a punishment the family of Saul was no longer to rule. Some one, more worthy, was to be chosen from a neighboring tribe.

At Bethlehem, where Christ was born more than one thousand years later, lived a man named Jesse, who had eight sons. God told Samuel, the Prophet, to choose a king from among the eight sons.

Samuel went to Bethlehem, offered sacrifice, and invited the elders of the place. Then he had the sons of Jesse pass before him. Seven sons walked past Samuel, and, although they were big, handsome men, Samuel asked if there were not others, and Jesse replied that David, the youngest, was tending sheep. David was called in and immediately the Prophet said David was the chosen one of God to rule the people.

One other shepherd boy, Joseph, had ruled over the people and now the humble shepherd boy, David, was called to the throne. "The spirit of the Lord came upon David from that day forward." David went to the home of King Saul, but Saul was sad and gloomy. David would play on his harp and soothe the disturbed soul of the king. Saul made David his "armor-bearer."

Perhaps you recall that the Israelites had frequent and bitter wars with the pagan Philistines. A new war broke out. Three of David's brothers went to war, and David went home to help with the sheep. He was still a boy. The Israelite army was on one side of a mountain and the Philistines on the other. Every morning and evening a giant Philistine would come near the Israelite camp and dare any Israelite to fight him. No one would accept the challenge.

At this time David was sent with baskets of food for his brothers. He heard about the boastful giant. Often David had killed lions and bears that attacked his father's sheep, and now he would attack this giant. King Saul put his armor on David. David took off the armor, threw away the sword and went forth in his usual clothing and carrying a sling. Picking up five stones he came closer to Goliath, who laughed and cursed the boy's boldness. The first stone struck the giant and he fell forward. David rushed up, cut off his head, and the Israelites rushed on the Philistines and defeated them.

This is but a brief sketch of David, the shepherd boy, afterwards King David.

POEM

APPRECIATION

By E. A. Dwyer.

I'm glad that I can go to school
And study every day,
And learn to live the Golden Rule
In such a pleasant way.

I'll learn to act just like a man
And do what I am told,
I'll always do the best I can,
In patience, never scold.

It seems to me that I can learn
What father wants me to,
If, carefully, I take in turn
Each thing that I must do.

To read my lessons over once
Is such a dreadful task,
I know he thinks that I'm a dunce
But I know Whom I will ask,

To help me with my daily work
And progress, though exiled
From all I love. I cannot shirk
Before the Young and Growing Child,

To whom commands of Joseph meant
That He must step around
And come and go where He was sent
Without tumultuous sound.

I'll go and say a little prayer,
Perhaps a kindly word
Will make a friend of Him up there;
And down here, I'll be heard.

Anybody can criticise. The world is looking for the man who knows the better way.

Veterinary (to dog whose tail he is trying to clip): "Why don't you stand still so I can clip your tail?"

Dog: "I will not. That's my tail and I will stick to it."

CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

• • •

THIS issue for August 4th is being written July 15th. We mention this so that you may know we have received excellent letters of application from over one thousand young Catholic ladies. In fact one application is from a young non-Catholic reader of our Page Four. The names of the CRUSADERS shall appear in this column as rapidly as space permits. Meanwhile, we expect letters to keep pouring in and we shall then be able to decide how many little badges to order and send out.

Some of the CRUSADERS have sent in rather incomplete addresses, yet in a great many letters requests have been made to write to other CRUSADERS. I am sure your letters will receive a glad welcome and a prompt reply. It is impossible, within our limited space, to publish even a few of the delightful and encouraging letters received here.

CRUSADERS, and future applicants, send applications direct to address given at the top of Page Four. The letters sent to the Huntington office of OUR SUNDAY VISITOR are delayed in reaching us. You may, of course, write to Marie Parthun, of Joliet, Illinois, who wrote the first article for the CRUSADERS, but your applications should be mailed to the Rev. F. J. McAuliffe, St. Vincent's Orphanage, Fort Wayne, Indiana.

You realize, CRUSADERS, that the extremes in style have been generally adopted by our young ladies only during the past two or three years. It is with the greatest appreciation we note the applications of young ladies of 18, 19 and 20 years. They might feel more inclined to follow the present "fashions" than the younger ladies. Moreover, their example might bring about more and better results in our CRUSADE than the younger ladies. Priests and Sisters and many Catholic mothers from all over the country have been preaching and teaching about sane and virtuous dress, and their letters attest the enthusiasm and cooperation with which they welcome your CRUSADE.

Herewith is printed an original poem, written for the CRUSADERS by Anna F. Doring:

"ONWARD CHRISTIAN MAIDENS"

Onward, Christian Maidens, marching on before,
We belong to the Crusaders, leading, as of yore.
'Tho with all modesty we do dress,
Yet plenty of style do we possess,
Altho' back and chest be covered well,
And our arms so draped that you can tell,
We belong to the Crusaders.

Onward, Christian Maidens, forward with the strife,
We belong to the Crusaders, keeping clean our life.
'Tho standing or sitting, if you please,
With skirts we have well-covered knees.
Our lines and our curves we don't reveal
To strangers' stare; but modestly conceal,—
We belong to the Crusaders.

Onward, Christian Maidens, this our battle cry;
We are brave Crusaders, let it resound to the sky.
To this our loyal promise, we'll ever more be true;
Never shall we falter, whatever others may do,
Showing by our example and good deportment express
That we are Christian Maidens by word and deed and dress,—
For we belong to the Crusaders.

CATHOLIC GIRLS "MODESTY-IN-DRESS" CRUSADE

Added to the 234 members of Catholic Girls' "Modesty-In-D[ress] Crusade are the following:

Margaret Gerberd, 315 N. Baldwin [Ave., Sier]ra Madre, Calif.; Mary Gerhard, 315 [N. Baldwin] Ave., Sierra Madre, Calif.; Christina Gerhard, [315] N. Baldwin Ave., Sierra Madre, Calif.; [...] Barth, Metamora, Ill.; Mary Agnes Gooding, [...] Sterling, Atlantic City, N. J.; Elaine [...] Amery, Wisconsin; Nina Robichaux, R. F. [D. 1,] Box 222, New Iberia, La.; Amy Robichaux, [R. F.] D. 1, Box 222, New Iberia, La.; Linda [Rob]ichaux, R. F. D. 1, Box 222, New Iberia, [La.;] Gerdie Robichaux, R. F. D. 1, Box 222, [New] Iberia, La.; Ruth Pauley, 824 W. [...] Barbara, Calif.; Dolores Jones, 107 W. [...] Ave., Tampa, Florida; Mabel Bensore, 1237 [...]wood Ave., Toledo, Ohio; Helen Cecilia [...] 2817 Huntingdon Ave., Baltimore, Md.; [...] Plemel, Grattan, Minn.; Mary Ellen O'[...] 323 North St., McDonald, Penna.; [...] ningham, R. F. D. 2, Box 61, [...] Martha Thurman, Overland Park, Kans[as; Mar]garet Sohler, Cornelius, Oregon.

Edna Sohler, R. F. D. 1, Cornelius, [...] Irma Vargo, R. F. D. Box 9, Olive [...] Bend, Ind.; Mary Hanley, 18 Grove St., [...]ton, Conn.; Nellie Hanley, 18 Grove St., [...]ton, Conn.; Lucille Converset, R. F. D. [...] 111, New Haven, Ind.; Mary Bowers, R. [...] 3, Box 113, New Haven, Indiana; Glad[ys ...] Ferrisburg, Vermont; Mary L. DeGroot, [...] Northland, Mich.; Marie Pillion, 1004 [...] St., Ottawa, Ill.; Rose Marie Lieb, 111 [...]tree St., Anaheim, Calif.; Celia Marie L[...] E. Charteres St., Anaheim, Calif.; Aileen [...] 1218 So. Downey Rd., Los Angeles [...] Evelyn Fuhs, Gen. Del., St. Clair Shores [...] Eva Leykauf, Gen. Del., St. Clair Shores [...] Stella Johann, Rt., Box 19 Oconto, W[is.;] Agnes Morin, Box 151, Medicine Lake, [...] Elisabeth Becker, 1400 E. Division St., [Fari]bault, Minn.; Katty Adams, 5917 A[...]son, Mich.; Marie Seger, 2333 Adams [...] Louisville, Ky.

Pauline Maszkiewicz St. Vincent's, [...] Ind.; Agnes stecker, 280 Lincoln Ave., [Worthing]ton, Ohio; Margaret Stecker, 280 Lincoln [Ave.,] Worthington, Ohio; Mary E. Stecker, 280 [Lincoln] Ave., Worthington, Ohio; Regina Lukasie[...] Black Ave., Flint, Mich.; Marie Burbid[ge ...] Hayes Ave., Milwaukee, Wis.; Rita Muller [...]tuna, North Dakota; Mary Roberta Brown, [...] E. 45th St., Tacoma, Washington; Anna [...] Hitzler, 3149 Washington Blvd., Chicago [...] Bonnie M. Lott, Dalton Rt., Pocahontas [...] Mary Rose Cachat, R. F. D. 1, Louisville [...] Margaret Breidenbach, Box 33, Eagle, W[...] Mary Louise MacDonald, 222 Randolph [...] Sandwich, Ontario; Ruby Ward, St. Mary's [...] Battles Wharf, Alabama; Agnes Gardner, [St.] Mary's Asylum, Battles Wharf, Ala.; [...] Lane, St. Mary's Asylum, Battles Wharf, [...] Minnie Kramer, St. Mary's Asylum, [Battles] Wharf, Ala.; Helen Back, St. Mary's [...] Battles Wharf, Ala.; Ruth Koger, St. [Mary's] Asylum, Battles Wharf, Ala.

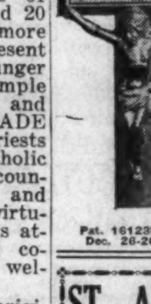
Mittie Whitehurst, St. Mary's Asylum, [Battles] Wharf, Ala.; Mary Rose Chantos, 4542 [...] Ave., Fordson, Mich.; Magdalen Ramusack, [...] Adams St., Gary, Indiana; Catherine Fagan, [...] Normal Blvd., Chicago, Ill.; Jennie Carolla, [...] Normal Blvd., Chicago, Ill.; Lena Carolla, [...] Normal Blvd., Chicago, Ill.; Frances Fagan, [...] Normal Blvd., Chicago, Ill.; Gertrude W[...]ton, R. F. D. 1, Lebanon, Ind.; Leona Pr[...] Louise Ave., St. Louis, Mo.; Josephine L[...] 320 16th Ave., Duluth, Minn.; Leona B. [...] 209 South Embse St., Delphos, Ohio; Ma[...] Corcoran, 426 S. 15th St., Escanaba, [...] Edna I. Gill, 438 Mt. Vernon, Detroit, Mi[ch.]

(To be continued)

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